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# **Jain Journal**



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## *from our readers*

Extremely illuminating and refreshing an ideal reference publication

—S Raut Roy (*Padma Shri*)

Founder-Director  
Diganta Museum and Research Centre  
Cuttack

I found it very interesting and informative In fact I believe, I am not exaggerating if I say that the publication of this Journal is an event in the history of Jain publication

—S N Mital  
New Delhi

Verses by Cidananda give much for reflection masterful translation Also, the coloured painting 'Restoration of Kalinga Jina' is my first viewing of contemporary Jain art much appreciated

—Leona Smith Kremser  
Honolulu, Hawaii, U S A

The painting 'Candana giving alms to Lord Mahavira' is appealing as well as beautiful The historic story of Candana would have remained poorer if it was not so clearly depicted in the picture The Atomic Theory of the Jainas gleaned from Dr P C Ray's *Hindu Chemistry* is revealing When there was no scientific research worth the name in the West, it is heartening to know that the Jain savants had made such a startling contribution to the field of atomic research We knew nothing about the historic activities of Virchand Gandhi, the great contemporary of the illustrious Swami Vivekananda

—Jagadish Chandra Bhattacharyya  
Mirzapore

I am a regular reader of your *Jain Journal*. I read minutely all the articles published in it. It is a matter of regret that a journal containing such materials was never published before nor is being published at present in any language of our land. Maybe your journal is widely acclaimed in the West, but it is difficult to say how many of our own countrymen are profited by it. It is also difficult to say how much we, the Jainas, are profited by it. Your Mahavir Jayanti Special Number of this year is the finest example of collection of materials. Will it not be proper to print the whole matter in a book form so that it may be easily available to all? Its Hindi edition may also be published. There is not a single book in any language on the state of Jainism in different States of India. If you have it published in a book form and put it on sale with the book-sellers, you will do a great service.

—Kasturmal Banthia  
Nepanagar, M P

I have come across your Journal and think that this Journal is very useful for common people to know in detail about Jainism. After seeing through your Journal, I am much impressed. I would like to suggest that the Journal should be brought out also in Hindi language to enable common people to enjoy the advantages from your Journal. I hope you will think seriously over the matter and will take necessary action towards the issue of Hindi copy of your Journal.

—Prakash Chandra  
Madras

## OURSELVES

*dasakappabbabāhārā nijjūdhā jena navamapubbāo  
bandāmi bhaddabāhum tam apacchimasayalasuvanāni*  
—*Rṣimandala Sūtra*

I bow to the last of the *Srutakevalis* who have extracted  
*Dasakalpa* and *Vyavahāra* from the ninth *Pūrva*

Elsewhere in this issue we have printed a speech by Major-General P S Lama, Royal Consulate General Nepal, delivered on the occasion of this year's Mahavira Jayanti Celebration. His speech reminds us of the great Bhadrabahu, last of the *Srutakevalis* and illustrious author of the celebrated *Kalpa Sūtra*, who, according to the *Svetāmbara* Jaina tradition, migrated to Nepal during the reign of the Nandas and did not come back from there. As he was the last to retain in memory the fourteen *Pūrvas* which were the sacred words of the great master Mahavira, Sthulabhadra, one of his disciples, went to Nepal to acquire this

sacred and rare knowledge from him. Sthulabhadra acquired the knowledge of the thirteen *Pūrvās*, except the last one entitled *Dṛṣṭivāda*, and on the basis of this knowledge codified the sacred words in eleven *Angas* at the Council of Pataliputra which met under his chairmanship. This tradition of the *Svetāmbara* Jainas about his going to Nepal is, however, not accepted by the *Digambara* Jainas according to whom during the reign of Candragupta Maurya, Bhadrabahu, in anticipation of a twelve-year famine, led an exodus of Jaina monks to the South where he died. We have no intention to open a controversy here on this score but purely as an academic exercise it may be of interest to check, if possible, the incident as current in the *Svetāmbara* tradition from the Nepalese literature as to whether there is any reference to this therein, and if any Nepalese scholar throws decisive light on this, that will not only set at rest the present cleavage between the two traditions as current among the Jainas but will forge a fresh link between India and Nepal, with its roots going several centuries before the Christian era.

There is another very interesting item of which there is mention at many places in the Jaina literature. This is about the *ratna-kambala* (jewel-blanket) whose mechanism kept one cool in summer and warm in winter. Now, this *ratna-kambala* was always imported into India from Nepal and it was so costly that even a monarch like Srenika (Bimbisara) of Magadha found it hard to purchase even one piece. But at that time in India, there were many merchant-princes, richer than even the kings, and in Srenika's own capital there was one who bought thirty-two pieces at a time. It will be of interest again to check, if possible, from the old Nepalese literature if there is any analogous reference to this curious item therein. If any scholar from India or Nepal can throw further light on these topics, we shall be happy to publish their contribution in our Journal.





*A Party of Dancers and Musicians  
Panels from Jaina Temple, Mt Abu*

# My Homage to Lord Mahavira

P S LAMA

Jainism is one of the earliest religions of the world and Lord Mahavira is the last, but the everlasting, of *Tirthankaras* of this great religion. Mahavira is the greatest and rarest of the victors that mankind has ever seen. But it is a victory not of the sword, nor on the battlefield. It is a victory of the human soul over man's baser passions which make him a prisoner of himself. He becomes '*Jina*' and from this word is derived the name Jain and Jainism. More than 2500 years have passed since then and hundreds of empires have been founded and lost but the road to victory that Mahavira gave to mankind is still shining in its pristine purity and glory. How wonderful indeed is this victory ! The voice of *ahimsā* released by Lord Mahavira and Lord Buddha is still stirring the hearts of mankind through the ages. What a strange coincidence of history that the sacred land of ours—Nepal and India—saw the advent of Lord Buddha and Lord Mahavira, the two Princes of Peace, almost at the same period of history and at very nearby places. Lord Buddha was born in my country in Lumbini in 560 B C and Lord Mahavira in 599 B C in Ksatriya Kundapura near Vaisali (Muzaffarpur) in Bihar.

Buddhism and Jainism have striking similarities between them. Of course every religion is as true as another, but Buddhism and Jainism are very close and akin to each other, and both have the same spiritual goal of *moksa* or *nirvāna*—that is, the liberation of the soul from the shackles of *karma*—from the cycles of birth and rebirth, and both passionately believe in peace and similar other virtues. The differences between them are more in approach and emphasis rather than in substance and these differences only add beauty to their individual identity but, after all, both these great religions are enlightened by the same effulgent light of ultimate *nirvāna*.

Jainism, as I understand it is a thorough-going religion. It does not merely rest on a set of theoretical beliefs. A true Jaina practises in letter and spirit, in heart and soul, what he believes. Jainism does not allow human life to drift in the ocean of eternity between the cycles of births and rebirths, ever and anon. It prepares its followers to proceed positively tirelessly and steadfastly as far as possible during a lifetime towards the goal of spiritual liberation—*moksa*—the *sumum bonum* of human life. For a Jaina *sādhu* (monk), no hardship, no sacrifice, no suffering, no pain is too great that promises him his spiritual salvation. He is ready to pay any price that would bring him nearer that goal. In Jainism, there is no short-cut to emancipation. Every moment of his being must be exercised rightly and rigorously to achieve his ultimate goal. There is no holiday for him from virtue. *Samyak darsana* (right seeing), *samyak jñāna* (right knowledge) and *samyak cāritrya* (right conduct) must be reflected in his every thought, deed and action. These are the three jewels or '*triratna*' in Jainism.

For lay-followers (*śrāvakas* and *śrāvikās*), Jainism offers a very useful and practical religion. They are not required to renounce the world but are expected to discharge their household duties by honest means and live progressively a pure life. Twelve rules of conduct (*vratas*) are prescribed for them. They are to keep away from anger, avarice and pride. They are to be truthful, faithful, helpful, just and kind to all. Jainism does never allow an extravagant life. It holds the principle of considering the well-being and happiness of others first. In this sense, Jainism is absolutely altruistic. Jainism seeks to establish a just social order in which each will have according to his needs and and none should covet more than his actual needs. This is indeed a very sound principle, and in this age of social unrest, if this principle is followed in practice, truly and sincerely, as Jainism preaches, how happy may this world be !

Jainism puts great emphasis on righteous life and helps to pull men out of the morass of this mundane world ever and ever to a higher spiritual plane. This is the beauty of Jainism.

The centre-piece of Jaina philosophy is *ahimsa*. *Ahimsā* in Jainism is not just non-violence in the ordinary sense of the word. It is not just physically refraining from killing or hurting an animal. It is a far deeper feeling. It is essentially a matter of self-realisation, realisation that it is the same soul that pervades all earthly creatures, even the smallest of the small, and everywhere, in all objects, both animate and inanimate, all over the universe. This feeling of equanimity of view is the spiritual conception *per excellence* of Jainism. The faith that seeks to realise this supreme idea can never do any wrong to fellow-men or for that matter to any fellow-creature, even a bird, a beast or an insect. To a world torn by wars and dissensions and still sitting in hostile postures, one against the other, Jainism shows a new horizon, an enlightened way, to peace and harmony.

# A Mechanistic View of the Jaina Omniscience (Kevala-Jnana)

S GAJAPATHI

“In time people who avoid science may even become  
suspicious or fearful of its supposed mysteries’

—Bernard Jeffe in *Coil of Life*

[This essay which is somewhat unconventional from the rest printed in this journal needs a little prelude about its genesis. The idea originated with the author years back when he ran a small spectacle lens manufacturing factory at Madras. To be more useful in his manufacturing profession he went through some books on the theory of light and a few others on the mechanics of lens polishing from whence he slipped into astronomy, atomic physics and some applied sciences and in the light of his scientific as well as professional knowledge tried to

understand some of the basic things, notably *ajiva dravyas*, in Jaina philosophical literature. His more immediate impetus, however, came from G. R. Jaina's *Cosmology, Old and New*, of which he has made much use in this essay, and also A. S. Jain's translation of *Sarvārtha-siddhi* entitled *Reality*. Other *ācāryas* like Kunda Kunda, Amṛta-candra, Padmaprabha, Maladharīdeva, Jayasena, Subhacandra have influenced him at different stages. These will be indicated at the end in the form of an epilogue.

The manuscript was initially presented to Śrī M. H. Shah, former general-manager of the Hindusthan Aircrafts Ltd., and the founder of the Nirvanasram, Sravana Belgola. The author desired the manuscript to be forwarded to Dr. A. N. Upadhye, the well-known Jaina scholar, not with a view to its publication but to know his concurrence with or difference from its thesis and in case he concurred, he felt, Dr. Upadhye might like "himself to bring out an excellent, lucid and authoritative volume" on this subject. The manuscript, however, reached Dr. Upadhye through Śrī S. D. Vandakudre, a retired principal at Kolhapur. The relevant portion of Dr. Upadhye's communication to Śrī Vandakudre is quoted below.

"I have gone through the essay carefully. The author has a good understanding of some Jaina tenets which he is trying to express in modern terms. The first and the last chapters, with a little retouching, can go as independent article in some magazine, the matter has to be edited and expression made simpler. There is a *Jain Journal* published from Calcutta. He may try that magazine.

'The other chapters deal with obscure topics in a more obscure way. Some context I am not able to follow, naturally it is not correct to say anything more about them.'

While editing and compressing Śrī Gajapathi's rather lengthy article, however, we felt attracted to his 'obscure topics', though no effort has been spared to improve upon his 'obscure way' to impart readability without in any way affecting, altering or modifying his thesis. The more obvious things in his article have been dropped on account of limitation of space and also because of their being too commonplace or too familiar. To do so, of course, we have the permission from the writer. When the full text is published, which will be another instalment, we would welcome learned comments from our interested readers.

—Editor ]

### 1 Introduction

Jaina philosophy not only talks of the possibility of the attainment of omniscience, by the liberated souls, it also contains a mechanistic theory about the channel of the acquisition of the extra-sensory supreme knowledge. There is no mystery involved in it. We shall explore into this mechanistic theory of omniscience as mentioned in Jaina philosophy with the background of modern scientific knowledge.

The *Tattvārtha Sūtra* defines *sat* and *dravya* as follows: '*utpāda vyaya dhrauvya yuktam sat*' and '*sat dravya lakṣaṇam*'. *Sat* or existent is a collective name for a triple state of existence comprised of *utpāda* (origination of a new mode or shape), *vyaya* (destruction of the old mode or shape) and *dhrauvya* (permanence of the substratum of substance). *Dravya* or substance is possessed of this trinity which is called *sat*. Thus every substance possesses permanency while undergoing modification.

*Dravya* or substance according to the Jainas are six in number, viz., *jīva*, (souls), *puṅgava* (matter), *ākāśa* (space), *dharma* (medium of motion), *adharma* (medium of rest), *kālāṇus* (time-particles).

Now, this triple state of existence is simultaneously accomplished in every substance by the rise and fall of the wave crest and trough of their inherent imperceptible stationary wave-motion. An example of stationary wave-motion is the waves happening on the surface of water. Of course, soul and matter possess, in their condition of bondage, perceptible and imperceptible changes, in the form of birth, growth, decay and death in different organic beings and elementary particles of matter combining into molecules of infinite forms and sizes. Yet the imperceptible wave-motion serves as the heart or core of all these changes. The wave-motion happens in every substance, every moment, incessantly, because of their inherent perpetual energy, making substance dynamic and pulsating eternally.

Scientists speak of several kinds of wave-motion or simply waves, viz., water waves or wave-motion happening on the surface of water, sound waves generated by the vibrating objects passing in the medium of air, the electro-magnetic waves comprising the light, radio and television waves travelling in the medium of ether, and so on.

The Jainas were aware of all these waves of external sources and, in their opinion, these stimuli form the medium for the mundane soul's

empirical perception, clairvoyance and telepathy. They have simultaneously stated the existence of inherent super-energetic stationary wave-motion of a special kind and the concomitant energy carrying waves of infinite speed in every soul. This wave-motion forms the real medium for super-consciousness or omniscience of every emancipated soul, embodied and dis-embodied.

Jaina philosophy speaks of two kinds of stationary wave-motions, one of infinitesimally short wave-lengths and another not of such short wave-lengths. However, the second wave-motion's wave-lengths are extremely minute forming a million-millionth part or even less than the wave-length of ultra-violet light wave. These two are *aguru-laghu-sād-guṇi-hāni-vṛtti-parvāya*, in short, *artha-parvāya* and *vyāñjanā-parvāya*. The first wave-motion is common and exists in all the six substances. The second one which is special exists in souls and matter only. *Parvāya* generally means change but here it signifies wave-motion.

## II Artha-Parvāya

*Aguru-laghu-sād-guṇi-hāni-vṛtti-parvāya* or *artha-parvāya* (wave-motion) is extremely subtle (*sūkṣma*) so that an imperceptible rhythmic rise and fall of crest and trough are constantly taking place in the parts of substance every instant (*samaya*) in six different steps or wave-lengths.

The six different wave-lengths of this wave-motion are as follows:

- (1) One part of a *sankhyāt* (number expressible in figures or countable),
- (2) One part of *asankhyāt* (countless or minimum infinite minus one),
- (3) One part of *ananta* (infinite number),
- (4) One part of *sankhyātguṇi* (countable  $\times$  countable),
- (5) One part of *asankhyātguṇi* (countless  $\times$  countless),
- (6) One part of *anantaguṇi* (infinite  $\times$  infinite)

Each substance is stated as possessing infinite attributes. The principal among the common attributes of all the six substances are six as follows:

- (1) *astitva*—existence, indestructibility, permanence, capacity by which a substance cannot be destroyed.
- (2) *vastutva*—functionality, capacity by which a substance has a function or use.



- (3) *dravyatva*—changeability, capacity by which it is always changing in modification
- (4) *prameyatva*—knowability, capacity of being known by some one or being the subject-matter of knowledge
- (5) *aguru-laghutva guna*—individuality, capacity by which one substance or attribute does not become another and the substance does not lose the attributes whose grouping forms the substance itself
- (6) *pradesatva*—spaciality, capacity of having some kind of extension or location in space

*Aguru-laghu* term is used in four different senses in Jaina philosophy. The first, *aguru-laghu-nāma-karma*, is a sub-type of body-building (*nāma*-) *karman*. The second, *aguru-laghu guna*, is the fifth common attribute of all the six substances stated above. The third, *aguru-laghu-sād-guṇi-hāni-vṛtti-paryāya* is the first type of stationary wave-motion with which we are concerned here. The fourth one is *aguru-laghutva*, one of the eight special attributes of the emancipated soul (*siddha jīva*).

*Aguru-laghu-sād-guṇi-hāni-vṛtti-paryāya* makes explicit all the above-mentioned six principal common attributes in all the six substances in all the states of their existence, in the past, present and future, in brief, eternally.

*Aguru-laghu-sād-guṇi-hāni-vṛtti-paryāya* (wave motion) by its repeated formation of crest and trough (growing and decaying of crest) every instant in the parts of substance fulfils the condition of origination of a new mode and destruction of the old mode but the basic substance persists through this change of appearing and disappearing. The triple state existence (*utpāda-vyaya-dhrauvya*) which is the characteristic of *sat* is fulfilled in this way. *Sat* or *astitva* means to be in existence. This is the first common attribute of all substances.

*Darvya* or substance always possesses attributes and undergoes modification. *Sat* or existent means permanence with change, i.e., being and becoming. This is the characteristic of *dravyatva* the third principal common attribute of all the substances as noted above.

This stationary wave-motion exhibits the existence of substance by reflecting away the contacting external waves to be tuned up by the

knower and the substance becomes a subject-matter of knowledge to some one. This is *prameyatva* or knowability, the fourth principal common attribute of all substances.

*Prameyatva* or knowledge of substance necessarily discloses *vastutva* or the function or use of the substance which is the second attribute, *aguru-laghutva-guna* or the individuality or distinctiveness of this substance from others which is the fifth attribute, and *pradeśatva* or the extension of the substance in space or speciality which is the last attribute. In this way, this wave-motion stands to exhibit the six common attributes of every substance.

Because of the common attribute of *prameyatva* or knowability, the omniscient soul by tuning up all the bouncing-back energy-waves of his *vyañjanā paryāya* (special stationary wave-motion of soul) origin perceives and knows all souls (*jīvas*), space (*ākāśa*), medium of motion (*dharma*), medium of rest (*adharma*), time particles (*kālānus*), atoms and molecules of matter (*paramāṇus* and *skandas*) and himself with all their attribute and states.

But space (*ākāśa*), medium of motion (*dharma*), medium of rest (*adharma*), and time particles (*kālānus*)—these four substances possess only *aguru-laghu-sād-guṇi-hāni-vṛtti-paryāya*. Except the imperceptible modification of wave-motion, these four substances are eternally devoid of expansion, contraction or movement. Because of this reason these four substances are called *niskriyavān* (inactive) substances. They do not have any bondage with one another or other substances. They are eternally independent. Their presence is taken advantage of by one another or by other substances for their accommodation, movement, rest and modification. In this way they remain useful and automatically and unknowingly become causal (*udāsina nimitta*) to the happening of things.

*To be continued*



## VERSES

CIDANANDA

24

None showeth the Right Way  
Each praises his own whomsoever ye ask  
But each looks from one angle  
To establish his own viewpoint  
As it is not viewed from all facets  
This becomes a froth  
The Vedantist speaks of the *Brahman*  
Believing Him to be the only reality  
The Mimamsaka speaks of the *karma*  
Which arises at one's own doings  
Says the Buddhist, the Buddha has shown  
The transitoriness of everything  
While the Naiyāika has the notion of a Creator,  
To a Carvaka it's all a dream,  
And to others it is all void,  
And then they have other differences  
Thus each extols his own viewpoint  
And none takes an all-pervasive view of reality  
Still calling himself the Omniscient  
Says Cidananda only the seeker can find  
The Right Way shown by the *Jina*

25

Awake ye my soul,  
Drink the beauty of the *Jina's* face

Cast aside attachment for things mundane  
 And follow the Right Way  
 Compare not one earthly pleasure  
 With meditation, austerities or restraint  
 His mind runs like a mad horse  
 Who is immersed in earthly pleasures  
 For each one of these pleasures,  
 One has to bear an immense pain  
 Realising the pure soul in myself  
 I write all these things  
 Look how loaded with lust  
 An elephant courts the pain of bondage ,  
 Being tempted by the pleasure of the tongue  
 A foolish fish repents in a net ,  
 Being attracted by the smell  
 A bee is caught in the cavil of a lotus,  
 And this in turn is devoured by an elephant ,  
 Being attracted by colour  
 The fly rushes to its death  
 It is strange that where lies the source of pain  
 Is beautiful at the first sight  
 A deer who is sensitive to the sound  
 Has its head cut-off soon  
 If those that are attached to one sense only  
 Bear such an intense pain,  
 What can be said of those  
 That are attached to all the five senses ?  
 Says Cidananda, hearing these words  
 Stay engrossed in thy own Self

26

I have tasted the bliss of Realisation  
 My dear, I have tasted it to the full  
 Know this for certain—  
 As stone is different from gold  
 So is Matter from Soul  
 Love and hatred are causes of bondage  
 Know them as alien to thy Self  
 Says Cidananda, Oh my Lord,  
 From cycles of birth and death  
 Liberate me by thy infinite grace

# The Jaina Theory of Substance

—as it appeared in the Buddhist texts—

BHAG CHANDRA JAIN

Substance (*dravya* or *padārtha*) in Jainism denotes any permanent existence with its numerous attributes and modifications<sup>1</sup> The substance has indeed a permanence (*dhrauvva*) but its specific phase has *utpāda* (origin) and *vyaya* (destruction)<sup>2</sup> There is neither quality without substance nor substance without quality<sup>3</sup> *Dravya* as distinguished from *bhāva*, is one as a class, and is the inherent essence of all things manifesting diverse forms<sup>4</sup> In its reality it can neither be created nor destroyed it has only substantiality But through its modes it secures the triple nature in character<sup>5</sup>

According to one classification *dravya* is of six kinds viz *jīva* (soul), *puṅgava* (matter) *dharma* (principle of motion), *adharma* (principle of rest) *ākāśa* (space), and *kāla* (time) The first five types of *dravyas* are called *āstikāyas* (those which have different *pradeśas* or areas like a body) and the last is named *anastikāya*<sup>6</sup>

According to another classification it is of three kinds, viz *sakriya* (active) *niskriya* (inactive), and *sakriya-niskriya* (active-inactive) The *sakriya dravyas*, which have the capacity of moving from place to place, are *puṅgava* and *jīva* The *niskriya dravya* is just the opposite of *sakriya dravya* It has neither direct nor indirect functional power Space comes under this classification *Kāla* is also included in the category of *niskriya dravya*, though it accounts for changes in other things *Sakriya-niskriya dravyas* are those realities which move about without themselves undergoing changes or motion These have merely *avagāhana* (place) *Dharma* and *adharma* come under this classification

*Jīva*, *dharma* and *adhrama* have innumerable areas or *pradeśas*, *ākāśa* has infinite *pradeśas* *Kāla* has one *pradesa*<sup>7</sup> These six *dravyas* maintain their identical nature without losing their respective qualities,

<sup>1</sup> *davvam sallakkhaniyam uppadavvavadhuvattisamjuttam gunapajjayasayam va jam tam bhannanti savvanhu*—*Pancastikaya*, 10

<sup>2</sup> *utpadavyavadhrauvvayuyuktam sat*—*Tattvarthasutra*, 5 30

<sup>3</sup> *davvena vina na guna gunehim davvam vina na sambhavati*—*Pancastikaya*, 13

<sup>4</sup> *Ibid*, 8

<sup>5</sup> *Ibid*, 10 11

<sup>6</sup> *Dravya Sangraha*, 23

<sup>7</sup> *Ibid*, 25

though they are mutually interpenetrating and accommodate one another and mix up to occupy the same space<sup>8</sup> *Ākāśa*, *kāla*, *jīva*, *dharma* and *adharma* are formless or *amūrta dravyas*. They do not possess the sense qualities of contact, taste, smell, sound and colour. *Pudgala* (matter) alone is *mūrta*. All the *dravyas*, except, *jīva*, are *acetana* (devoid of consciousness)<sup>9</sup>.

In still another classification, the *dravyas* or *tattvas* are divided into seven categories, viz *jīva* (soul), *ajīva* (non-soul), *asrava* (inflow of *kārmic* matter into the soul), *bandha* (bondage of soul by *kārmic* matter), *samvara* (arrest of the influx of *kārmic* matter), *nirjarā* (shedding of *kārmic* matter) and *mokṣa* (liberation of soul from *kārmic* matter).

The seven *tattvas* are so arranged here as to provide an epitome of the Jain doctrine of salvation. The first two, *jīva* and *ajīva*, comprise the entire universe. The plight of the *jīva* in *samsāra* is on account of the *kārmic* matter which flows into it. *Samvara* and *nirjarā* are the two states in the process of liberation wherein the inflow of *kārmic* matter is first stopped and all *kārmic* matter is subsequently shed. The *jīva* thus becomes completely free of *kārmic* matter and attains *mokṣa*. These seven *tattvas* are internal and hence 'sat'.

References to above six *dravyas* of Jainism are found in the Pali Canon as well as in later Buddhist literature written in Sanskrit. They are, however, not referred to in a systematic order.

#### (1) *Conception of Soul (Jīva)*

In the course of a conversation with Sakya Mahanama, the Buddha speaks of Nigantha Nataputta's doctrine as follows

"If there is an evil deed that was formerly done by you get rid of its consequences by severe austerity. To keep away from evil deeds in the future, one should exercise the control of body (*kāyena samvutā*), control of speech (*vācāya samvutā*), and control of thought (*manasā samvutā*). Thus by burning up, by making an end of, former deeds and by the non-doing of new deeds, there is no more transmission of modes for him in the future. The stoppage of transmission of modes in the future leads to the destruction of deeds (*āyatim anavassavo*), the destruction of deeds in turn leads to the destruction of ill, the destruction of

<sup>8</sup> *Pancastikaya*, 7

<sup>9</sup> *Ibid*, 104

ill to the destruction of feeling, and from the destruction of feeling all ills wear out” The Buddha says further “It is approved by us, it is pleasing to us, therefore we are delighted”

*atthi kho vo nigantha, pubbe pāpakammam katam, tam imāya katu-kāya dukkarakārikāya nijjiretha, yam panettha etarahi kāyena samvutā, vācāya samvutā, manasā samvutā, tam āyatam pāpassa kammassa akaranam, iti purānam kammānam tapasā vjuntibhāvā, navānam kammānam akaranā, āyatim anavassavā kammakkhayo, kammakkhayā dukkhakkayo, dukkhakkhayā vedanākkhayo vedanākkhayā sabbam dukkham nijjinam bhavissati ti tam ca panamhākam rucati ceva khamati ca tena cāmham attamanā ti*<sup>10</sup>

This is a comprehensive introduction to the seven reals or *tattvas* of the Jains. The thoughts of Nigantha Nataputta represented in this passage are as follows

- (i) The existence of soul
- (ii) *Sukha* and *dukkha* (pleasure and pain) are due to previous *karmas*
- (iii) By ascetic practices with right knowledge one could get rid of the effects of *kārmic* matter
- (iv) On the complete stoppage of *kārmic* matter, *dukkhas* would be arrested and without *dukkha* there would be no *vedanā* (feeling), and the absence of *vedanā* would lead to an end of *dukkhas* and this is called *mokṣa*

Here the first point represents *jīva* and *ajīva*, the second represents *āsrava* and *bandha*, and the third point stands for *saṃvara* and *nirjarā*, and the last corresponds with *mokṣa*

The *Brahmajālasutta* in the *Dīghanikāya* refers to the sixty-two contemporary philosophical views which fall into two categories namely *pubbantānudittī* indicating the ultimate beginninglessness of things concerned with the ultimate past on eighteen grounds, and the *aparan-tānudittī* dealing with the future on forty-four ground. All the current views of that time have been classified into these two groups, as the Buddha himself says that there is no other conception beyond them (*natthi ito bahuddhā*)<sup>11</sup>

<sup>10</sup> *M* i 93, cf. *M* ii 31, *M* ii 214 ff., also see *A* i 220

<sup>11</sup> *D* i 31-39

According to *pubbantānuditthi*, the views about the beginning of things in eighteen ways are as follows <sup>12</sup>

- (i) Some (*Sassatavādīs*) hold in four ways that the soul (*attā*) and the universe (*loko*) are eternal
- (ii) Some (*Ekaccasassatavādīs*) hold in four ways that the soul and universe are in some respects eternal and in others not
- (iii) Some (*Antānantavādīs*) hold that the universe is finite, or infinite, or finite and infinite, or neither finite or infinite
- (iv) Some (*Amaravikkhepavādīs*) wriggle in four ways and refuse a clear answer
- (v) Some (*Adhiccāsamupapannavādīs*) assert in two ways that the soul and the universe have arisen without a cause

In the context of showing the *apārantānuditthi*<sup>13</sup> (views about the future) the Buddha mentions them in forty-four ways

- (i) Some (*Uddhamāghātāṇikā Saññivādīs*) hold in sixteen ways that the soul is conscious after death
- (ii) Some (*Uddhamāghātāṇikā Asaññivādīs*) hold in eight ways that it is unconscious after death
- (iii) Some *Uddhamāghātāṇikā Nevasaññi-nāsaññivādīs* hold in eight ways that it is neither conscious or unconscious after death
- (iv) Some (*Ucchedavādīs*) hold in seven ways the annihilation of the soul
- (v) Some (*Diṭṭhadhammanibbānavādīs*) hold that *nibbāna* consists in the enjoyment of this life in five ways, either in the pleasures of senses or in one of the four trances

Out of these conceptions, the theories of *Uddhamāghātāṇikā saññivāda* should be mentioned here, according to which the soul is conscious and eternal. The Buddha says "There are brethren, recluses

<sup>12</sup> *Ibid* 1 32

<sup>13</sup> *D* 1 31-39



and *Brāhmanas* who maintain in sixteen ways, that the soul after death is conscious and it is not subject to decay. The sixteen ways are as follows <sup>14</sup>

- (i) Soul has form (*rūpi attā hoti arogo param maraṇā saññā*)
- (ii) Soul is formless (*arūpi attā hoti arogo param maraṇā*)
- (iii) Soul has and has not form (*rūpi ca arūpi attā hoti*)
- (iv) Soul neither has nor has not form (*nevarūpi narūpi attā hoti*)
- (v) Soul is finite (*anta attā hoti*)
- (vi) Soul is infinite (*ananta attā hoti*)
- (vii) Soul is both (*antavā ca anantavā ca attā hoti*)
- (viii) Soul is neither (*nevantavā nānantavā ca attā hoti*)
- (ix) Soul has one mode of consciousness (*ekattasaññi attā hoti*)
- (x) Soul has various modes of consciousness (*nānattasaññi attā hoti*)
- (xi) Soul has limited consciousness (*parittasaññi attā hoti*)
- (xii) Soul has infinite consciousness (*appamānasaññi attā hoti*)
- (xiii) Soul is altogether happy (*ekāntasukhī attā hoti*)
- (xiv) Soul is altogether miserable (*ekāntadukkhī attā hoti*)
- (xv) Soul is both (*sukhadukkhī attā hoti*)
- (xvi) Soul is neither (*adukkhamasukhī attā hoti*)

A list of sixteen theories regarding the nature of soul is also referred to in the *Udana* <sup>15</sup>. The topics listed there are said to be debated by many *Samanas* and *Brāhmanas* and they give views about the Soul which bear similarity with those we find in a section of *Uddhamāghātanikā Saññivāda*. The same points are also treated somewhat differently in the list of undetermined questions <sup>16</sup>. The questions have been discussed at several other places in Pali literature <sup>17</sup>.

Out of these views mentioned above the thoughts of Nigantha Nataputta can be detected. As we know, Buddhaghosa thought that Jainism was a combination of eternalism and nihilism. If this is due to an early Buddhist tradition, Nigantha Nataputta's view might have been recorded in Pali literature under these two sections. The *Sassatavāda* indicated the eternity of the soul which should have been mentioned from the realistic standpoint and *Uccedavāda* points out the non-eternity of the soul which should have been explained from practical standpoint. The soul is eternal and has consciousness according to *niscayana*, and it is non-eternal and is a subject of change in its modifications.

<sup>14</sup> *Ibid*, 1 32

<sup>15</sup> *Udana*, p 67

<sup>16</sup> *D* 1 187, *M* 1 431, *Dharmasangraha*, 137

<sup>17</sup> Cf *D* 1 195, *S* 11 60

according to *vyavaharanaya*. It is also pointed out that the soul is extended over all parts of the body which is very similar to the view of the Jainas. Jainism is also of the view that the soul is formless and is possessed of consciousness.<sup>18</sup> Buddhaghosa also referred to this view of the Jainas.<sup>19</sup>

Potthapada describes the theories of *attā* (soul) as follows.<sup>20</sup>

- (i) *Attā* has a form and is composed of the four elements enjoying food. This is the theory of material soul (*olārikam kho, aham bhante, attānam paccemi rūpim catumahābhūtikam kabalinkā-harabhakkham ti*).
- (ii) *Attā* is made of mind (*manomaya*) embracing all parts and not devoid of sense-organs (*manomayam kho aham, bhante, attānam paccemi sabbangapaccangim ahinindriyam ti*).
- (iii) *Attā* is formless and endowed with consciousness (*arūpim kho aham, bhante, attānam paccemi saññāmayam ti*).
- (iv) Consciousness is different from *attā* (*anna va saññā añña va attā ti*).

Out of these theories, Guruge is of the view that the first theory probably belongs to the Jainas for Jainism flourished in the same region where the Buddha was active.<sup>21</sup> But this does not appear convincing. Perhaps a more correct view would be that this theory belongs to the *Cārvāka* philosophy according to which the soul, like the body, is a aggregation of the four elements.<sup>22</sup> No such view is accepted by Jaina philosophy. The third view can be, of course, recognised as the Jaina

<sup>18</sup> *jivo uvaogamao amutrikatta sadehaparimano*

*bhotta samsarattho siddho so vissasoddhagai* — *Dravyasangraha*, 2

<sup>19</sup> *arupa-samapatti-nimittanti pana attā ti samapatti-sannan c assa sannigahetva va nigantho-adayo pannapeti, viya takkamattena eva va, arupi attā sanni ti nam* — *Sumangala Vilasini*, p 110

<sup>20</sup> *D* 1 186-7 Cf *D* III 137

<sup>21</sup> 'The Place of Buddhism in Indian Thought', *Journal of Vidyodaya University of Ceylon*, Vol I No 1, p 25

<sup>22</sup> *atha lokayatam prithivyaptejovayuriti tattvani tatsamudaye sarirendriyavisaya-sanjna tebhyaścāntanyam kinvadibhyo madasaktivat vijnanam* — *Bhaskara Bhasya*, *Bauddha Darsan tatha anya Bharatiya Darsan*, p 824 Cf *Sandukasutta of Majjhima Nikaya*

theory of soul for soul, in Jainism is, as we have already seen, accepted as formless and conscious <sup>23</sup>

The *Vijñaptimātratāsiddhi* mentions that according to the Jainas, the soul is eternal by nature, and it stretches itself according to the size and shape of the body (*jaināḥ manyante svabhāvato nityo 'pyātma parimāme tu anyataḥ dirghahrsvakamanusankocavikasasīlatvat*) <sup>24</sup> The *Catuh-sataka* also points out that according to some philosophers the soul is spread over the entire body. It shrinks and extends according to the dimensions of the body of men or animal. Therefore, a bee, bird, elephant, etc. have their souls in proportion to their bodies (*evam kecit bhrāmara-sārasa-pipilikā-hastyādi-nāmātma kāyamātra iti tasya sankocam vistāram va pratipadyte*) <sup>25</sup> This view mentioned in the *Catuh-sataka* is definitely related to the Jaina theory of soul. Umasvami says that by the contraction and expansion of the *pradeśas*, the soul expands according to the body, as the light from a lamp gets expansion and contraction according to the dimensions of the room. That is the reason why a soul can occupy the space provided by an ant or an elephant <sup>26</sup>

Acarya Santaraksita in his *Tattvasaṅgraha* wrote a separate chapter entitled "*Ātma Parīkṣā*" or the examination of the soul. There he refuted most of the relevant theories. In this context he examined the Jaina theory of the soul and refuted it on the basis of the doctrine of momentariness as advanced by the Buddhists.

The theory of soul, according to the Jainas, as he described, has been established through *dravyārthikanaya* (substance point of view) and *parvāyārthirkanaya* (successive-phase point-of-view). He says the soul has the characteristic of consciousness only (*cillakṣana evātmā*). In the form of substance, it remains the same under all states (*anuratāt-maka* or comprehensive) by nature, while in the form of successive phase being distinct with each state, it is exclusive in its nature (*vyaīr-tyātmaka*). This two-fold character of the soul is cognised by direct

<sup>23</sup> *yatha agnirūsa parayayena anyadravyasadharnanavadharyate "ayam agniḥ" iti, sa cettīatsvabhavo na bhavet pratīvisīstasadhanaparyayabhavadagneranavadhanaprasaṅgaḥ tatha ātmano'pi jñānādanyatve'navadhananam, yato yam anyadravyasadhanajñānapariyayaḥ tatsvabhavat, tato'nanyo dravyarthadeśat sa cenna jñānasvabhavaḥ satyevamaññah syat, tatascāsyānavadhanaprasaṅgaḥ* — *Tattvarthavartika*, 16

<sup>24</sup> *Vijñaptimātratāsiddhi*, p. 7

<sup>25</sup> *Catuh-sataka*, 10.18

<sup>26</sup> *pradeśasamharaviśarpabhyam pradīpavat* — *Tattvarthasūtra*, 5.16, also see *anugurudhāpamano upasamharappasāpado ceda* — *Dravyasaṅgraha*, 10

perception, and does not stand in need of being proved by other evidence. Thus consciousness which continues to exist through all states, even though these states are diverse, are forms of motion and rest, from the substance standpoint, while the successive phase consist of the diverse states which appear one after the other, and all these are distinctly perceived.

*digambarāsta eva prāhuḥ cillakṣaṇa evātmā sa ca dravvarūpeṇa sarvāvasthāsvabhinnatvāt anugamātmakah, paryāyarūpeṇa tu pratyavastham bhinnatvāt vyāvṛtyātmakah etacca pratyaksataḥ eva siddhamāmano dvairūpyamiti na pramāṇāntarataḥ prasādhyam tathāhi—sukhādyavavasthābhede'pi vadavasthāḥsarvāvasthāsu caitanyamupalnbhvyate taddravyam, paryāyastu kramabhāvinah sukhādyavasthābhedah te ca pratyaksataḥ eva siddha iti parasya bhavaḥ* <sup>27</sup>

Santaraksita further explains the above view of the Jainas stating on behalf of them that there would be no difference between substance and successive phase on the ground of their non-difference regarding place, time and nature, the two would be held to be one. The two may be different as regards number and other factors. For instance, the difference regarding number is that the substance is one, while successive phases are many. By nature one is comprehensive, while the other is distributive. In number a jar, for example, is one, but its colour and other attributes are many. In this way, their functions, etc are also different. But substance is not absolutely different at successive phases. Therefore soul and its modes are also not absolutely different. Having the characteristic of consciousness it is eternal and constant from the view of substance, while from the view of successive phases it changes in its modes such as pleasure, pain etc.

*deśakālasvabhāvanamabhedādekato cyate  
sankhyālakṣaṇasamjñārthabhedābhedaśtu varnyate  
rūpādayo ghataśceti sankhyāsañjanavibheditā  
kārvānuvṛttivyāvṛtti lakṣaṇārthavibheditā  
dravyaparyāyayorevaṃ naikāntenāviśeṣavāt  
dravyam paryāyarūpeṇa viśeṣam vāti cet svayam* <sup>28</sup>

The Jainas try to convince the opponents by presenting the example of *narasiṃha*. They say that, like *narasiṃha*, there is no self-contradiction.

<sup>27</sup> *Tattvasaṅgraha Pañjika*, p 118, ka 311

<sup>28</sup> *Tattvasaṅgraha*, 313-315

tion in the dual characteristic of soul. For, the soul is impartiate (*nirbhāga*), therefore it exists in the joint dual form, and hence is not perceived separately.<sup>29</sup>

The theory of soul in Jainism, as referred to by Santaraksita, is also referred to by Arcata in his *Hetubindu-tīkā*.<sup>30</sup> The arguments submitted to refute the theory also are similar. The main defect, according to them, in this theory, is the self-contradiction, which is not accepted by the Jainas. Santaraksita urged that one entity cannot have two forms. He puts forward two points in support of his view. He says if there is an unmodified substance in connection with successive phases, there is no difference in it, and in that case, it is not liable to be modified.<sup>31</sup> Oneness between substance and its modes will involve the substance to be distributed like the forms of successive phases or the successive phases themselves would be mixed into the substance. Hence there would be no difference between them and the theory will be disproved.

*svabhāvabhedamekatvam tasmīn sati ca bhinnatā  
kathāñcadapi duḥsādhya paryāyātmasvarūpavat  
agaune caivamekatve dravyaparyāyavoh sthite  
vyāvṛttimadbhavet dravyam paryāyānām svarūpavat  
yadi ca te 'pi parājah sarve pṛanugatātmakah  
dravyavatprapnuvantesām dravenaikātmatā sthiteḥ*<sup>32</sup>

As regards *narasimha*, he says, it is an aggregate of many atoms, that is why it seems dual in nature (*anekānusamūhātma sa tathāiva pratīyate*).<sup>33</sup> Thus Santaraksita as well as Arcata<sup>34</sup> refute the theory on the ground that one cannot have two forms. Otherwise the eternity and the dual nature would be both untrue and unreliable.

<sup>29</sup> *Ibid*, 325

<sup>30</sup> *Hetubindutika*, p. 98-104

<sup>31</sup> *Tattvasaṅgraha*, 312

<sup>32</sup> *Ibid*, 316-318

<sup>33</sup> *Tattvasaṅgraha*, 327

<sup>34</sup> *dravyaparyāyarūpatvat dvasrupyam vastunah khalu*

*sayorekatmakatve'pi bhedah saṁjnadibhedatah*

*indriyajanānānirbhūḥ vasturūpam hi gocarah*

*sādanam naiva tat kena saṁjñabhedad vibhinnata*—*Hetubindutika*, p. 104-7

As a matter of fact, the dual characteristic of soul is based on the standpoint of non-absolutism which is ignored by the Buddhist philosophers. The views of the Jainas against these objections have been discussed in my article "Anekantavada and Bhuddhist Philosophers" published in the *Vidarbha Samsodhana Māṇḍala Vārṣika Patrikā*, 1966. I do not therefore want to repeat them here. But I need emphasize that there is no self-contradiction in the dual characteristic of the soul provided we conceive the problem through non-absolutistic standpoint (*anekāntavāda*).

*To be continued*

# PAUMACARIU

(from Vol III No 2)

SVAYAMBHUDEVA

## *On the line of the Demons*

Many years rolled by and now Ajita was on the throne of Ayodhya. He was in the Ikshvaku line. Since he was destined to be a *Tirthankara*, his birth, etc., were marked by the same events and similarly attended as those of Rsabha. One day Ajita was going to the Nandana Park. On the way he saw a charming lake whose surface was bedecked with beautiful lotuses in full bloom. In the evening, however, when he was returning by the same route, he saw that all the lotuses had lost their lustre and faded away. This raised very significant ripples in his mind about the transitoriness of life. Immediately he renounced the world, practised *sukla-dhyāna* and attained the *kevala-jñāna*.

Now his cousin Sagara ascended the throne at Ayodhya and became the paramount (*cakravartī*) ruler. One day when Sagara was on a trip, his horses became wayward and landed him on a wilderness. It was already evening and so it was not possible for the king to return. Now while he was relaxing on the bank of a beautiful lake, he was seen by Tilakakesa, daughter of Sulocana and sister of Sahasraksa. She fell in love with the king. When the report reached her brother, he felt happy and the marriage between Sagara and Tilakakesa was solemnised. After this Sagara returned to his capital with the newly married wife.

This alliance with the mighty king of the Ikshvaku dynasty strengthened the hands of Sahasraksa who wanted to wreak vengeance on Purnaghana, the slayer of his father. This he did destroying the latter in the battle. Purnaghana's son, Toyadavahana, escaped and took shelter in the audience-hall of Ajita *Jina*. When Sahasraksa reached there in pursuit, the *Jina* pacified him by relating previous births of them both and they gave up their enmity.

When the Demon chief, Bhima who was present there, heard that Toyadavahana was his son in previous birth, he took him in his embrace and said, "As you were my son in previous birth, even now you are dear to me. Accept from me the aerial car Kamuka, and knowledge of many

*rakṣasi-vidyā* (Demonic charm), a necklace and the impregnable and sea-girded city of Lanka together with Patala Lanka Toyadavahana accepted the gifts and in Lanka, he founded a new line of Demons. Long after this, Toyadavahana renounced the world and was succeeded by his son Maharaksasa. At this juncture Ajita Jina entered into *nirvāṇa*.

Once sixty thousand sons of Sagara went to the Kailasa mountain to pay their respect to the twentyfour Jaina shrines erected there by their illustrious ancestor, Bharata. At the suggestion of Bhagiratha (Bhairaḥi), they sought to dig out the Ganga and encircle the shrines with its flowing water. For this they employed *danda-ratna* to excavate the earth which produced such an upheaval in the region of the serpents that their lord Dharanendra became angry and destroyed them on the spot by his venomous look. Only two, Bhīma and Bhagiratha, escaped to bring the message of this tragedy to their parent at Ayodhya. Sagara was so overwhelmed with grief that he immediately renounced the world. As Bhīma refused to occupy the throne, Bhagiratha was crowned king.

Here Maharaksasa who went out after some time for water-sports with his queens chanced to see a dead-bee in the interior of a lotus. At this he reflected 'All who are given to passion meet a similar fate.' While he was in such a dejected mood, there arrived a company of monks. Delighted at this the king requested them to introduce him to the holy order. They said

*sāhu lankesara            pain jīvevau attha je vāsara*  
*jam jānaḥi tam karaḥi turantau*

"There remain only eight days for you to live, so do what you like." So Maharaksasa renounced the world and his son Devaraksasa ruled over Lanka.

#### *On the Line of the Monkeys*

In Lanka, after Devaraksasa, there were sixtyfour kings in succession. After them, Kirtidhavalā sat on the throne. Once Kirtidhavalā's brother-in-law Śrīkantha came to Lanka with his wife Kamalā, and lived with him for some time. When Śrīkantha was eager to leave the island, Kirtidhavalā, to avert separation from him, asked him to choose any one of his numerous islands and live near him. This Śrīkantha did by selecting Vanara-dvīpa (Monkey-island) and founding the city of Kiskupura on the mountain Kisku as his capital.



Once seeing gods proceeding towards Nandisvara Island, Srikantha also started in order to pay homage to the *Jina*. With his retinue, he reached Manusottara Parvata but his further movement was checked. So he returned to his city, handed over his kingdom to his son and entered the holy order to practise austerities so that he could get qualified to enter Nandisvara. Successively eight kings in his line took the same course.

Amaraprabha, the ninth king, flourished during the interval between the *Jinas* Vasupujya and Sreyamsa. On the occasion of his marriage with the princess of Lanka, somebody executed the drawings of the monkeys in his courtyard. When the king became angry, the ministers told him that since the days of Srikantha, they were our family deities, cause of our prosperity and emblem for our dynasty. On hearing this the king became remorseful and gave orders to mark the royal crown, the royal umbrella, banners etc., with the monkey insignia. Since then his line became famous as the Monkey dynasty.

There were several kings in succession both at Lanka and at the Vanara-dvīpa. When the scene shifts, we have Sukesa on the throne of Lanka and Praticandra on the throne at the Vanara-dvīpa.

Praticandra had two sons, Kiskindha and Andhraka. Once they heard about the *svayamvara* of Śrīmālā, the daughter of Vidyamandara, the king of Adityanagara on the Southern Range and went there. It so happened that the princess chose Kiskindha and placed the garland round his neck. This enraged Vijayasimha, the leader of the Vidyadharas who declared

*abbhantare vijāhara varāhun  
pārsāru dinnu kim vannarāhun  
uddālāho vahu varaittu hanaho  
vānara vamsayarūho kandu khanaho*

“Who did allow the Monkeys to take seats in the midst of the Vidyadharas? Take away the bride and kill the groom and wipe out the line of the Monkeys.”

Thereupon Andhraka challenged Vijayasimha to a fight and there ensued a battle between the two parties. Sukesa, the king of Lanka, also arrived on the scene. When Vijayasimha was killed in the battle, Sukesa asked his allies to return to Kiskupura with Śrīmālā.

Asanivega, father of Vijayasimha, being told of his son's death surrounded Kiskupura and along with his other son Vidyudvahana challenged Kiskindha and Andhraka to a fight. A terrible battle ensued in which the combined forces of Lanka and Vanara-dvīpa were routed. Andhraka was killed and Kiskindha and Sukesha took shelter in the Patala Lanka. Thus annexing the kingdoms of Lanka and Monkey-island and bringing all other Vidyadharas also under his control, Asanivega handed over his kingdom to his son Sahasrara and joined the religious order.

Then one day Kiskindha came out and went on a pilgrimage to Mount Meru. On his return journey he saw a beautiful mountain where he called his subjects and founded the beautiful city of Kiskindhapura. Kiskindha had two sons, Iksurava and Suryarava.

Now, Sukesha and his three sons Malin, Sumalin and Malayavat were still in the Patala Lanka. Once the sons proposed to go out to see Kiskindha but was forbidden by their father as there was danger all round from the enemy. "We cannot leave Patala Lanka. Lanka, which belonged to us since the days of Toyadavahana, is no longer in our possession." This enraged the young blood and Malin took a vow to enter Lanka triumphantly the very next day. Accordingly Lanka was besieged and the governor killed in the battle. Sukesha and his three sons now re-entered Lanka and paid homage at the shrine of Santi Jina.

Malin became a mighty conqueror and established his suzerainty on all the Vidyadhara states. But he rose for a fall. At that time, Indra, son of Sahasrara, was the king at Rathanupura on the Southern Range. Malin clashed with him and in the encounter that followed, Malin was killed by Indra. The defeated army of Lanka and Kiskindhapura fled in complete confusion. Indra put Lanka in charge of Danda and Kisku in that of Yama.

### *Birth of Ravana*

Long after this, Sumalin in Patala Lanka got a son named Ratnasrava. When grown up, he went to Puspavana for mastering *vidyās*. There he met Kaikasi, the daughter of Vyomabindu. As previously destined, they were married. Ratnasrava founded there a city and called his relatives to live with him.

Long after this, Kaikasi dreamt that a lion, after tearing open the temples of an elephant, entered into her womb and that the sun and the moon sat in her lap. Ratnasrava interpreted these dreams. "You will give birth to three sons, the eldest of whom will be a Universal Monarch of formidable prowess." In due course Kaikasi gave birth to Ravana, Bhanukarna, Candranakhi and Vibhisana.

Ravana was adventurous from the early boyhood. One day while playing Ravana entered the family treasure-house where was kept a precious necklace from the time of Toyadavahana. It had nine gems shaped like planets and guarded by venomous snakes. Ravana readily placed it round his neck. Immediately there were reflections of his face on the nine gems and he came to be known as Dasamukha (Ten-headed).

*ten dahamuhu dahasiru janena kiu  
pañcānanau jem paśidhi gau*

This feat on the part of the child pleased not only his parents but also Kiskindha, Iksvāva, Suryarava and they saw in him the highest hope and promise of their line.

Once Ravana seeing Vaisravana pass across the sky, asked his mother who he was. She replied, 'He is your cousin-brother. He brought infamy to us by going over to our enemies and usurped our ancestral home Lanka. Hearing this, the three brothers went to the terrible forest Bhimavana for mastering *vidyās*. They had to encounter difficulties and temptations but they remained steadfast, particularly Ravana, and in consequence he acquired a thousand *vidyās*. Ravana then founded the city called Svayampriabha and built a shrine called Sahasrasikhara. On hearing his prosperity, his friends and relatives came to join him from Kisku and Patala Lanka.

#### *Ravana's Marriage    Lanka Reconquered*

Through five-meal fasts Ravana came to possess the magic sword Candrahasa. He then set out on a pilgrimage to Mount Meru. During his absence, Maya and Marica arrived there with the charming princess Mandodari. On his return from Mount Meru, Ravana married Mandodari and had two sons by her, Indrajita and Ghanavahana.

On another occasion he married six thousand Gandharva damsels by defeating the army of Surasundara.

In Kumbhapura, Bhanukarna was married. From there he carried occasional raids in the territory of Lanka. Vaisravana sent messenger to Sumalin to restrain his grandson or surrender him as ransom. This infuriated Ravana who marched on Lanka. In the fierce battle that ensued, Ravana defeated Vaisravana, captured his aerial car Puspavimana and entered Lanka. Ravana thus became the overlord of a hundred states.

Ravana went out on an aerial visit of the white Jaina shrines erected by Harisena in his newly acquired Puspavimana and had halted at Mount Samineta where he heard the terrific trumpet of an elephant. With rare courage, strength and skill, he tamed and acquired the animal and named it Tribhuvanankara (Ornament of the Three Worlds).

Meanwhile, a messenger arrived with the news of the crushing defeat of Kiskindha's sons in the hands of Yama, governor of Kisku. Immediately Ravana marched on the city of Yama and raided it releasing all prisoners and crushing all weapons of torture. This enraged Yama who faced Ravana in the encounter and was utterly defeated. Yama ran to Indra, the overlord of all the Vidyadhras, and tendered his resignation. Indra wanted to march on Ravana but he was dissuaded by his minister and instead messengers were sent to Ravana. Ravana gave the city of Yama to Iksurava and Kiskindhapuri to Suryarava. Then he returned to Lanka where he was now formally crowned as their king.

*jha surabai suravara-purihī  
tiha rajju sa im bhuñjantu thi*

Now Ravana ruled Lanka as the Lord of gods did in heaven

*To be continued*

# The Misery

## —its what, why, and how—

PRADYUMNA KUMAR JAIN

Misery (*dukkha*), according to Jaina view is an outcome of the confusion of realities and confusion because the reality is not rightly apprehended. Before apprehending it rightly we have to know that the reality, by its very nature, is apprehensible. That what is apprehensible positively exists. To exist is therefore, to be real. The real is *āstikya*<sup>1</sup>. Existence is its differential characteristic. It is, says Kunda Kunda pervasive among all the *padārthas*, it is universal assuming infinite modifications, etc., etc.<sup>2</sup> The existence is real the real is existence. In addition to it the author of *Pañcādhyāyī* mentions some more attributes attached with the real. The real according to it, is, besides being also self-proved (*sva-prāmāṇika*) eternal (*nitya*) self-dependent (*svāhā-lambī*) and non-conceptual (*nirvikalpa*)<sup>3</sup>. The real, assuming that nature is such, is categorized in two ways namely the self (*jīva*) having the quality of conscious-attentiveness (*upavoga*) and the not-self (*ajīva*) having it not. From these basic categories emerge some more ones which are meant to explain the riddle of life-cycle—mundane as well as divine. They are the influx (*āśrava*) bondage (*bandha*), check or resistance (*samvara*), annihilation (*nirjarā*) and liberation (*mokṣa*)<sup>4</sup>. Kunda Kunda added two more categories to the existing list, i.e. merit (*puṇya*) and demerit (*pāpa*)<sup>5</sup> thus making an exhaustive list of nine categories (*tattvas*).

In this account of categories the Jaina has a unique position among all the philosophies of the world. His uniqueness lies mainly in the elaboration of the last seven categories of the real. The *āśrava* and *bandha* are held to be the causes of misery, *samvara* and *nirjarā* to be the ways for eradication of the causes of misery and the last one *mokṣa* to be the ultimate state of soul's emancipation from misery. Now, for the sake of systematic exposition of each category we divide our dissertation under three heads, viz. what, why, and how. The 'what' will deal with the meaning of the term, the 'why' with its cause or causes and the 'how' with its functioning.

<sup>1</sup> Pky, 5

<sup>2</sup> Ibid, 8

<sup>3</sup> Panc 1-8

<sup>4</sup> T S, 1-2

<sup>5</sup> Pky, 108

*The What*

*Āsrava* means the influx of matter in the domain of spirit infused in the spirit's own perverted calls, and *bandha* is the retention of that infused matter with the spirit for a certain length of time. This shows that *āsrava* and *bandha* are the two states of mutuality of the self (*jīva*) with matter (*pudgala*). They are viewed from two angles, one psychic (*bhāva*) pertaining to the soul-side and the other material (*dravya*) pertaining to the matter-side. From these angles they are sub-divided as the psychic influx (*bhāvāsrava*) and the psychic bondage (*bhāva-bandha*), and the material influx (*dravyāsrava*) and the material bondage (*dravya-bandha*)<sup>6</sup>. Since both of these categories are equally applicable to both the logically independent and empirically identical series of the soul and matter, they are therefore, relative to *karman*.

*The Why*

The causes of *āsrava* and *bandha* lies primarily in the *avidyā* of *jīva* which is prevalent since eternity. It reveals that the knowledge-attribute (*jñāna-guṇa*) of the soul is perverted by its very birth. It is accompanied by delusion (*moha*) which affects, wholly or partially, the *darsana* as well as the *cāritra*-attributes of the soul, giving rise to wrong belief (*mithyā-darsana*) of various types and wrong attitude (*mithyā-cāritra*) subsuming in itself the non-restraint (*asamyama*), carelessness (*pramāda*) and vibratory states (*yoga*) of the soul. Kunda Kunda collectively calls them as *adhyavasāna*<sup>7</sup>. *Adhyavasāna* thus drags the soul into the miseries of the world.

*Adhyavasāna* is rooted in the identity of the soul with other beings<sup>8</sup>. In this state the soul loses its self-confidence. It becomes the slave of others, and seeks dependence. Thus accepting dependence it functions otherwise. The otherwise functioning qua-dependence sows the seeds of the miseries of the world, and originates the mutuality of the soul and the matter<sup>9</sup>. The mutuality is such that any vibration in either side produces similar echo in the other side. This blind mutuality is essentially the cause of *bandha*. The chain of misbelief (*mithyātva*), attachment (*rāga*), aversion (*dveṣa*) and other passions (*kaṣāyas*), therefore, goes on endlessly.

<sup>6</sup> A Kh K kavya, 115, 284

<sup>7</sup> Ssr, 365, 268, 269

<sup>8</sup> A Kh, to 265

<sup>9</sup> Panc, 2-73, 76

### The How

Now, the question is, how this mutuality hampers the infinite attributes of the soul. At the mundane stage the functioning of the soul takes shape in three ways, i.e., mind (*mana*), speech (*vacana*) and body (*kāya*)<sup>10</sup>. These are the three charging points in the orbit of the soul termed as the *yogas*. The *cāritra* of the soul is shaped through them. Thus any change that occurs in mind, body and speech pre-supposes the corresponding change in soul's thought-activities (*bhāvas*). The change in thought-activities caused by certain prior condition brings about the molecular change in the orbit. The change in the orbit acts on the environment causing the latter's reaction to it. In this process of action and reaction something comes in and goes out of the orbit. What goes out is something repulsed out by the soul, and it gets a part of its blocked energy released in that way. But in reaction what comes in causes turmoil in soul's region and creates whirl-pools therein. Thus the inflown matter is captivated in that newly created situation. Also a part of soul's energy is itself captivated in that situation created by the inflown matter. So as soon as the whirl-pool gets subsided, the blocked energy—soul's as well as matter's—is released<sup>11</sup>. Such a cycle of incoming and out-going never ends, unless the precautionary measures are taken up. Thus the captivation of soul and matter is caused by each other through mutual causal reaction (*nimitta naimittika sambandha*)<sup>12</sup> that has absolutely no beginning and relatively no end.

In this mutuality, the initiative, as pointed out by Kunda Kunda, seems much active from the side of the soul. For the whirl-pools of passions are unconsciously formed by the soul. Thence the *kārmic* matter gets life. Had there been no passions in the soul, no *kārmic* matter would have been retained frustrating the possibility of *bandha*<sup>13</sup>. In this way *āsrava* of *karmas* takes shape in two ways. The first, which gets life in the form of *bandha* and the second, which passes away then and there<sup>14</sup>. From the point of view of substance (*suddha dravyārthikanaya*) it is the soul that causes its bondage and release, and the matter is dummy neutral. The soul creates such situations on account of which the matter is retained or released. But from practical point of view the position is reversed. The rise of priority-bound *karmas* (*pūrba-karmodaya*) creates some such situations in which the soul's energy is

<sup>10</sup> TS, 6-1

<sup>11</sup> A Kh. to 73, p. 134

<sup>12</sup> Pky, 60

<sup>13</sup> A Kh. K. kavya, 114, Ssr. 176

<sup>14</sup> TS, 6-4

moulded spontaneously. Had there been no such material change and no inflow of *karmas*, the viewpoint asserts, there would have been no bondage, no enjoyment and consequently no misery of the soul. In this way, an organism of the soul comes to be the bundle of *R*'s (reactions) against different *S*'s (stimuli). It does not have its own independent and absolute entity. Or, to put in the terminology of Bertrand Russell, it appears as a perspective, a neutral entity wherein the aspects of several different things function together. Thus the soul is held responsible for all the affairs so long as it occupies the central position in the focus of mental perspective. But no sooner the viewpoint shifts from the soul to the matter than the soul escapes responsibility of world forming. The Jaina, however reconciles both the view-points through his non-absolute outlook and tends to preserve both of the conflicting views as correct and professes the mutuality of the soul with the matter accordingly. In this way, the psychic influx (*bhāvāsrava*) causes the material influx (*dravyāsrava*), and vice-versa<sup>15</sup>. But it is valid only from relative point of view for, realistically the cause and the effect merge into the substantial identity, whereas the activities of the soul and the matter are not substantially identical. From real point of view the soul is the cause of its own thought-activities, while the matter is that of its own. Realistically the psychic influx (*bhāvāsrava*) is caused by the soul's own previous thought-activities (*bhāvas*) and the material influx (*dravyāsrava*) by material ones. On realistic level such a parallelism is perpetual. It may cease to be if either side of it may anyhow be made to cease initially. Such a voluntary initiation is possible only in the spiritual side, because it is the experiencing agent and the sufferer of miseries. The material influx (*dravyāsrava*) and the material bondage (*dravyabandha*) are only the material translation of spiritual sufferings. But change in both the sides is so accurate and concurrent that empirically they have no exclusive value, and appears to be dynamic in mutual causation.

Since the soul, in this mutuality of causation, is a sentient entity that wills, it looks quite possible that sometimes this mutuality may not remain mechanical, especially when the soul would voluntarily restrain its thought-activities and would be immune from the side of matter. In such a spiritual state, the material influx (*dravyāsrava*) would take place, but finding no receptivity in the form of psychic influx (*bhāvāsrava*) it would not retain itself there thus causing no *bandha* at all<sup>16</sup>. This proves that as a result of a previous cyclic movement, inflow takes

<sup>15</sup> A Kh K kavya 119, 121, Ssr 80

<sup>16</sup> Ssr 177, 178



place, but the immunity of the soul does not welcome it, and it purges away at once. From this view-point Umasvatī classifies the influx (*āsrava*) with passions (*sakaṣāya*) and without passions (*akasaṣāya*).<sup>17</sup> Passions catch the inflown matter just as oil-painted body catches the dust,<sup>18</sup> similarly in their absence the inflown *kārmic* matter gets back, as the dust is dashed away by the smooth surface of the pitcher.

*Āsrava* and *bandha*, however, depict a constant state of tension in the domain of the soul. The matter bound partially with a certain attribute of the soul forms, in the terminology of neo-psychology, a complex, which is partially subjective and partially objective or it is a fusion of a little part from the side of the spirit and a little from the side of the matter, which is naturally dynamic by virtue of the dynamism of both the constituent entities separately. From this dynamic fusion the complex emerges as a psycho-biologic striving, constantly struggling for proper catharsis. In this endeavour the person adopts a particular line and philosophy of his actions. His attitude is always guided positively or negatively by the complexes. Thus by virtue of these complexes the person remains always in a state of mental tension and in order to neutralize the tension he accumulates further collocations grosser than what constitute a complex. In the Jaina terminology, *kārmic* molecules (*kārmic vargaṇās*) constitute the complex proper in a subtle form and quasi-*kārmic* molecules (*a-karma vargaṇās*) grosser in form and nature constitute the external limbs of the body in consistency with the subtle complexes. Thus this state of internal tension hampers full manifestation of soul's energy. The spontaneous current of consciousness flows thereby preserving innumerable stumbling-blocks in its womb. The *bandha* is, in this way, preceded by the *āsrava* of the *karmas*.

It is however, not a sufficient elaboration of the nature of *bandha*. The Jaina has a very clear conception about it, and he looks very confident in its accuracy. The matter inflown in the spiritual domain, he further elaborates, neither comes, nor does it remain in a chaotic form, it forms a system—dynamic but artificial in nature. Every vibration of each attribute of the soul has its unique character that attracts the molecules—each of unique nature, befitting only a particular call of the soul.<sup>19</sup> The whole of inflown matter, according to its diversified uniqueness, is, in this way, retained up. It assumes various forms in collaboration with the soul's different thought-activities (*bhāvas*) full of passions,

<sup>17</sup> T S, 6-4

<sup>18</sup> Ssr, 237, 241

<sup>19</sup> Pky, 65, Ssr, 91

whereas that volume of molecules which could get no passionate reception in the soul is purged out all at once. Thus every retained molecule has a definite reference to a certain point of spiritual attribute. Since the soul is a unified system of infinite attributes, the matter, that has a regular correspondence with certain points of those attributes, would *ipso facto* reveal a system. Now since the system is established, its various departments endowed with certain definite functions are necessary to exist. It is for this that the Jaina has conceived of a system of *karmas* that is roughly divided into eight compartments. They are <sup>20</sup>

- |   |                     |                            |
|---|---------------------|----------------------------|
| 1 | Knowledge-obscuring | ( <i>jñānāvaranīya</i> )   |
| 2 | Intuition-obscuring | ( <i>darśanāvaranīya</i> ) |
| 3 | Feeling-producing   | ( <i>vedanīya</i> )        |
| 4 | Deluding            | ( <i>mohanīya</i> )        |
| 5 | Age-determining     | ( <i>āyuh</i> )            |
| 6 | Body-making         | ( <i>nāma</i> )            |
| 7 | Family-determining  | ( <i>gotra</i> )           |
| 8 | Obstructive         | ( <i>antarāva</i> )        |

The eight classes as mentioned above are distinguished in the *kārmic* system of matter, being named after their respective functions in preventing the soul from what it is naturally destined for. Though it is correct to say, in this regard, that matter is not independent in its functioning, it functions truly on the vibratory cells of the soul yet, from practical or empirical viewpoint, even vibratory cells of the soul are material, for it is the effect of the use of priorly-bound *karmas*, which are material. Since relatively the cause and the effect are of identical nature, the whole mundane system caused by the *karman* is relatively material <sup>21</sup>. Though, in real sense, it is material-spiritual when the trend of the soul is downward or rather hostile from self-truth, and spiritual-material when the trend is upward or self-restoring, yet in both the cases all-purity is hampered and there is definite reference to material inflow.

Knowledge-obscuring *karmas*, nevertheless, paralyse the soul's knowing faculty, likewise intuition-obscuring does its intuition, for, due to the presence of these *karmas* the soul remains convinced hypnotically so as to be devoid of knowledge and intuition wholly or partially. Under the pressure of feeling-producing *karmas* the soul feels pleasure on

<sup>20</sup> G S (*karma kanda*), p 18, Ssr, 136

<sup>21</sup> A Kh, to 109 to 112

procuring something agreeable or detaching something disagreeable and pain on getting something disagreeable or losing something agreeable. In both the ways as mentioned above, feeling is an artificial characteristic born of its dependence on others. And dependence as such is the symbol of misery, because in its root lies *avidyā* or self-identity with the 'other'. That is why it is repeatedly insisted on in the scriptures that worldly pleasure is essentially full of suffering, for it is not the natural experience of soul's own.<sup>22</sup> Deluding *karma*, the fourth one, corrupts the soul's outlook and attitude. Under the pressure of it the soul believes in the theories and dictates inconsistent with the religion and the sayings of the omniscient, and acts accordingly. Thus the above four types of *karmas* drag the soul down from its original natural abode, and prove themselves detrimental (*ghāti*) to the natural leanings of the soul. The rest of the four *karmas* are, though unlike the former ones, not detrimental (*aghāti*) to the soul's nature, yet they prepare such types of worldly cage that the soul cannot break it up before its set limit of time. They pertain roughly to the age, body, family and one's environmental conditions. All of these future modifications rest potentially in the system of *karmas* and thus the individual goes on enjoying or suffering the fruits of his acquired deeds.

In this system spiritual and material energies blend together and become the occupants of the same space-points (*eka-kṣetrāvagāhi*). Thus an organism comes into existence. Its each minutest part of protoplasm is constituted both by spiritual and material energy. Through the system of multiple material atoms one undivided spirit pervades. That is why Kunda Kunda claims that the soul is of the size of its material body which it adopts from time to time through the influx (*āsrava*) and the retention (*bandha*) of *karmas*, just as a *padma-rāga* jewel when dipped in water pervades the whole water through its own lustre.<sup>23</sup>

The soul, however, adapts itself in the smaller or larger bodies on account of its inherent capacity of doing so. The Jaina has named that capacity as *agurulaghutva*. Through this particular capacity the soul remains the same throughout its larger or smaller organisms. It is, factually, included in the nature of the soul. Forgetting this aspect of the soul's nature, even a great intellectual like Sankara polemized the Jaina position with apparently no success.<sup>24</sup> For the Jaina does not maintain, like Descartes, that the entities of the soul and the body remain quite distinct throughout having only the contact of each other at the

<sup>22</sup> Panc , 2-239, 250-321, 324

<sup>23</sup> Pky 33

<sup>24</sup> B S B , 2-2-34 to 36

passage of penial gland for which Descartes had to postulate the third agency in the name of God as mediator between the two. The Jaina does not absolutely corroborate with the Cartesian theory of the soul and the body and their inter-actionism at a particular point. He supports both the theories of inter-actionism and parallelism non-absolutely, accepting a unique position with regard to *āsrava* and *bandha* of *karmas*.

In addition to the categories of *āsrava* and *bandha* Kunda Kunda adds two more categories as the merit (*punya*) and the demerit (*pāpa*). These categories are the modifications of the above two. The cause of these categories is the same as that of the above, i.e. *adhyavasāna* but the bound *karmas* differ internally in two ways from at least four stand-points, i.e. cause (*hetu*), form (*svabhāva*), experience (*pariṇāma* or *anubhava*), and goal (*āsrava*).<sup>25</sup> Those *karmas* that are caused by the devotion to *Arihantas* and compassion to other beings, etc., are auspicious *karmas*, and those caused by passion, inauspicious thought-paints (*leśyās*), dis-obedience to superiors, etc., are inauspicious *karmas*. Likewise relatively to the form (*svabhāva*), auspicious *karmas* result in pleasant feelings, pleasant body, family and also pleasant environment, whereas inauspicious *karmas* in unpleasant ones. From the standpoint of experience (*anubhava*) one may have pleasure and pain, by which respectively auspicious and inauspicious *karmas* are determined. And finally those *karmas* that enable the soul to proceed on the path of salvation are auspicious and those that cause deterioration are inauspicious. In this way, from the practical point of view, at each step, *karmas* bifurcate themselves, in which auspicious *karmas* (*subha karmas*) fall in the category of merit (*punya*) and inauspicious one's (*asubha karmas*) in the category of demerit (*pāpa*). These categories are, therefore, determined by the resulting effects of *bandha*. Thus, from practical point of view, the category of merit is preferred, but, seen from the real point of view neither of them is so, for, both are determined by the *karmas*, and have a tendency of dependence. Dependence as such is the symbol of unhappiness, irrespective of its being concerned with superior or inferior deeds. According to Kunda Kunda, shackles of gold as well as of iron both have the binding nature of similar type.<sup>26</sup> Therefore, from the real point of view categories of merit and demerit are both of no use, and the reality of the soul is the ultimate source of eternal happiness. Pleasure as derived from merit is very short-lived and is really the originator of sufferings. The essence of the soul transcends both these categories.

*To be continued*

<sup>25</sup> A. Kh., to 145

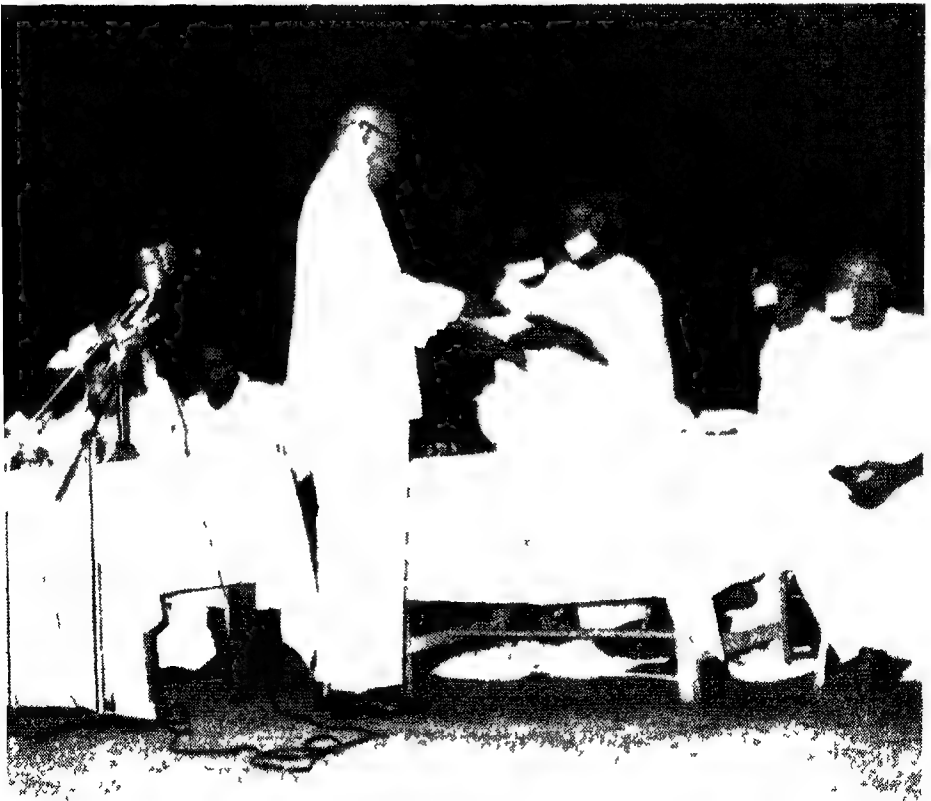
<sup>26</sup> Ssr., 246

## ABBREVIATIONS

- A Kh *Atma Khyati* of Acarya Amrita Candra, a commentary to the *Samaya Sara*, Songarh Ed , (1953)
- B S B *Brahma Sutra Bhasya* of Sankara, Nirnaya Sagar Press, Bombay, (1915)
- B Pd *Bodha Pahuda* of Kunda Kunda Muni Ananta Kirti series, Ed I
- D Anu *Dvadasanupreksha* of Svami Kartikeya Ed I, Patni Digambara Jain series
- G B *Gita Bhagavad*, Gita Press, Gorakhpur
- G S *Gommatara Sara* of Acarya Nemi Candra, Vol V of the Sacred Books of the Jainas Ed by J L Jaini
- I P S *An Introduction to the Philosophy of Sri Aurobindo*, by S K Mitra, B H U Press, (1945)
- L D *The Life Divine* of Sri Aurobindo, Ist University Ed , Pondicherry, (1955)
- Lett S A *Letters of Sri Aurobindo* (Hindi version) Vol I, II, (1953)
- M Pd *Moksa Pahuda* of Kunda Kunda, Muni Ananta Kirti series, I Ed
- Nsr *Niyama Sara* of Kunda Kunda, J L Jaini series
- Pr *Pravacana Sara* of Kunda Kunda, Songarh Ed (1950)
- Pky *Pancastikaya Sara* of Kunda Kunda Songarh Ed , (1959)
- Panc *Pancadhyayi* of Raja Malli Pub Mahavira Br Asrama, Katangi
- Ssr *Samaya Sara* of Kunda Kunda Songarh Ed , (1953)
- S V *Samaya Tyakhya* of Amrita Candra a commentary to the *Pancastikaya*, Songrah Ed , (1959)
- S B S *A Survey of Buddhism* by Sangh Rakshit, Pub The Indian Institute of Culture, Bangalore (1957)
- S K *The Samkhya Karika* of Kapila ed by Surya Narain Shastri, University of Madras, (1948)
- S S *Samadhi Satika* of Pujyapada Pub The World Jain Mission (1950)
- T S *Tatvartha Sutra* of Umasvati, Songarh Ed II
- T V *Tatparya Vritti* of Jaisencarya a commentary to the *Pravacana Sara* Rai Chandra Jain Series, (1935)
- D S *Dravya Sangraha* of Acarya Nemi Candra, Saral Jain Granth Mala Jabbalpur, (1938)

*The erudite Jain scholar Muni Nagraj of the Terapanth order receiving the degree of Doctor of Literature (honoris causa) from Dr P V Chelrian Governor of Maharashtra conferred on him by the University of Kanpur at a special convocation held at Bombay. This journal recently published his paper Ajatasattu Kunika*

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# GOSALAMATAM

—an evaluation of the Gosala episode as contained  
in the fifteenth chapter of the *Bhagavatī Sūtra*—

RAM PRAKASH PODDAR

Winternitz alleges that most of the Jaina canons are written 'in a dry-as-dust, matter-of-fact, didactic tone' and 'are seldom instinct with that general human interest which so many Buddhist texts possess'. The allegation is not wholly justifiable, for the manner of their narration is far from being dry-as-dust, although the matter in many cases may not be instinct with general human interest. Not only the verses but also the prose of the *Āgamas* marks the perfection of the narrative style. It is smooth and rhythmical, all angularities and ruggedness having been carefully eliminated to render it fit for oratory. Sentences are broken into small patches which are well balanced, caesuras are so placed that the total effect is perfectly rhythmical. The tone very effectively adapts itself to the changing mood of the narratives, alliterations and assonances, onomatopoeic effects and repetitions are purposefully used to render the meaning vivid and picturesque. We have reasons to believe that most of these passages must have, many a time, held the audience spell-bound and it must have been a pleasant task for the monks to remember them and to recite them to the congregations. But for these interests, these would have not at least withstood the severe onslaught of time.

'Gosalamatam', the fifteenth chapter of the *Bhagavatī Sūtra* which not only shares all the general characteristics of the canonical prose but has also its individual literary merits as a narrative, is taken up to illustrate the above points.

The chapter constitutes an organic whole by itself. It aims neither to relate directly the legend of Gosala nor to give an objective account of his doctrines, it rather attempts an exposition of Gosala's character as it has appeared to the author.

According to this, Gosala appears initially to be a disciple of Lord Mahavira. Later, he established an independent sect, the Ajivikas, and entered into rivalry with him. But he got defeated and before the end of his life he sincerely repented for his evil deeds. This chapter of the *Bhagavatī Sūtra* presents this schism in a significant way.

The story begins with Gosala's proclaiming himself to be a *Jina*, *Kevali* and Omniscient. Indrabhuti Gautama came to know of it and he inquired of his master about him, whereupon the Lord narrated his life.

Gosala was the son of a Mankkha<sup>1</sup>, named Makkhali. His father wandered with his wife Bhadra begging his food and carrying a painter's board in his hand. Bhadra was pregnant and she bore him a male child who was later called Gosala by his father for having been born in a cow-shed of a Brahmin. Growing up he also wandered like a Mankkha with a painter's board in his hand and begged his bread.

He met Lord Mahavira in the workshop of weaver on the outskirts of the city of Nalanda, where he had stayed to spend the rainy season. He saw that Lord Mahavira had attained such great merits through his penances that the five supramundane incidents<sup>2</sup> occurred wherever he accepted food. He was so overwhelmed with a sense of wonder that he declared himself a disciple of the person who had them. He told the Lord again and again, "O Reverend, you are my preceptor in religion and I am your disciple." Then he kept wandering with him for a period of six years.

Once as they were proceeding from Siddharthagrama to Kuirma-grama on the way Gosala saw a *tila*-plant and asked the *Tirthankara* about the future forms of the seven *tila*-flowers. He was told that those flowers would appear again as seven *tila*-grains in one chaff in that very plant. Since Gosala was devoid of any genuine reverence for Lord Mahavira, he uprooted the plant and threw it away to make his predictions untrue. Again passing that way Gosala attracted Lord Mahavira's notice to the spot where once stood the *tila*-plant and told him that his omniscience had erred. But Gosala himself had been deceived. Things had taken a turn contrary to his expectations. Just after his having uprooted the *tila*-plant, torrential rains followed and the uprooted plant took root and revived. The *tila*-flowers had actually taken the

<sup>1</sup> The exact connotation of the word Mankkha cannot be stated precisely. But it seems that it indicated a particular class of people who wandered from place to place and for their living depended on begging. That they had something to do with the painter's board is evident from the fact that both Mankkhali and his son Gosala have been described to be moving with a painter's board. May be they displayed some paintings to the people.

<sup>2</sup> *pancadvayam tam jaha* (1) *vasudharabuttiha*, (2) *dasaddhavanne kusume nivare*, (3) *celukkheve kaa*, (4) *ahaya o devadundubhio*, (5) *antara viyanum agase aho dane dane tti ghutthe*



forms of *tila*-grains But sceptical as he was, he believed it only when he himself verified the number of grains in the chaff

In the mean time Gosala encountered Vaisyayana, the *bālatapasvī*<sup>3</sup>, who, vexed with his persistent mockery, sent forth his spiritual power<sup>4</sup> to kill him which, however, was annulled by the forbearing spiritual power of the Lord and so, Gosala was saved When he came to know all about it he fervently aspired to obtain the spiritual power which had been obtained by Vaisyayana Lord Mahavira instructed him how to acquire it and in course of time he did acquire it

Then he proclaimed himself to be a *Jina* and *Kevali* and defied the leadership of his teacher But the latter exposed the facts and publicly declared that Gosala was a rebel and not a *Jina* This enraged Gosala and he entered into a verbal, later into a spiritual, duel with the *Tirthankara* in which he met with defeat of all his ambitions He even used his *tejolesvā* to kill Lord Mahavira but like a boomerang it came back upon his own self Even on the brink of death, he kept up the appearance but finally truth forced its way through him and he confessed his crimes and sincerely repented for them

Makkhalī Gosala has been mentioned in the Buddhist texts also In the commentary upon *Dighanikāya* there is an explanation of his name It agrees with the account of the *Bhagavata* regarding his being born in a cow-shed But here we get a different explanation of Makkhalī which is very ingenious, for it throws some ironical hint upon the doctrines propounded by him According to this text, Gosala was once asked by his master to carry a pitcher full of oil through muddy and slippery grounds He was cautioned not to slip, '*tata mā khali*', but he did slip Getting afraid, he fled away but his master chased and caught him by the fringe of his garment, which he left behind and walked off naked and thus became a sky-clad mendicant He derived his name "Makkhalī from the phrase '*mā khali*' Here it is remarkable that Gosala tried his best not to slip but he slipped He had no desire to be a sky-clad mendicant but he became one Both these happenings are ironical reflections upon his doctrines of absolute determinism According to him, there is nothing like free will which a person may exert in a particular way, everything is pre-ordained, and no divergence from the set track is ever possible No effort could prevent the pitcher full of oil from falling and no will or determination was strong enough to

<sup>3</sup> Literally, the ignorant ascetic

<sup>4</sup> *tejolesya*

prevent Gosala's turning from an ordinary domestic servant to be the leader of a sect

According to the *Bhagavati* Makkhali was the name of his father who was a Mankkha. Obviously this explanation, though more realistic, is not instinct with irony as the one mentioned above. That Gosala like his Mankkha father carried a painter's board and had something to do with the imitative art is significant, for in trying to emulate the Lord after having seen the astounding results of his merits and to equal Vaisya who was the wielder of the *tejolesyā*, he showed himself to be too much given to imitating anything that impressed him.

The most striking achievement of the author however, is the unity of the chapter. The whole structure of Gosala's doctrines is based on the *tila*-episode. He propounded the theory of *pauttaparihāra* according to which all *vanaspatikāya* enter one after another forms, under the same group, as the *tila*-flowers become the *tila*-grains. He stretches this principle so far as to apply it to those who are about to attain emancipation. These also, of necessity, have to make seven *pauttaparihāras* before they obtain the final liberation. He suggested that there is a pre-ordained track for all *jivas*. Before liberation each soul has to enter seven *devabhāvas*, seven *sanjñānikāvas*, seven *sanjñāgarbhās*, and has to make seven *pauttaparihāras* i.e. it has to enter seven different bodies.<sup>5</sup> Then all *karmas* being spent up, salvation necessarily follows.

It is easy to discern how the whole structure of his doctrines is rooted in his frustration in the *tila*-episode. His doctrines are all attempts to undermine Lord Mahavira. He held that the track for all *jivas* is preordained. Under such circumstances, omniscience is naturally of little value for who would praise a seer who sees that morning follows the night? This attempt to undermine omniscience is a consequence of his humiliation in the *tila*-episode. For, in spite of his will and determination he could not prevent the *tila*-flowers from being re-born as grains in the same plant. This led him to propound that efforts and will are all useless void—they do not count at all. This doctrine also like the former one is meant to conceal his defeat.

The doctrine of *pauttaparihāra* of the *vanaspatikāya* also has been attempted by the propounder to slight Lord Mahavira's omniscience. The *tila*-flowers as a matter of course, were going to be born as *tila*-

<sup>5</sup> Recurrence of number seven is significant. The *tila*-flowers were seven in number.

grains So there is little credit in knowing it before hand This doctrine also helped him to conceal his identity at the time of the final duel when he claimed that he was Udaī Kaundīnya in his seventh *pauttaparihāra* and not Gosala, the former disciple of Lord Mahavira

It is likely that the Ajivikas in course of explaining their doctrines of *pauttaparihāra*, etc, illustrated them by some parallel only which bore similarity with the *tila*-episode

The chapter delineates with utmost accuracy the character of Gosala He is an upstart He has no genuine aspiration for an ascetic life He is simply ambitious He has seen the wonders wrought by the merits of the penances and so he wants to have for himself a niche in the temple of fame his object is not emancipation, it is just the attainment of a glory that would dazzle the world

He has no genuine sense of reverence for Lord Mahavira He follows him, for he has been dazzled with his brilliant achievements The sceptic in him would fain disbelieve him, as he did in the *tila*-episode Thus his final rebellion against his teacher is essentially rooted in his character His inordinate ambition would not let him rest It would spur him persistently, to usurp the glory of a *Jina Kevali* and Omniscient

When he knows of Vaisyayana's *tejoleśyā*, he gets impatient to acquire it such an acquisition would certainly gratify, to a large extent, his passion for greatness When he acquires this power, he turns against the teacher himself

His detailed references to his various *pauttaparihāras*, his tortuous calculation of time and other complications of his statement during his encounter with Lord Mahavira expose rather the hypocritical, deceptive and complex personality of Gosala

Gosala's exposition of his doctrines is not precise and clear Its external verbosity exposes its inner hollowness and meaninglessness In a network of complicated details he only tries to conceal his perfidy and hypocrisy He is completely shattered when his *tejoleśyā*, emitted to kill Lord Mahavira, rebounds upon him His composure vanishes and he enters almost a state of madness His desperate attempts to conceal his wounds are apparent in his meaningless physical actions he sucks green mangoes, drinks dances and sprinkles cold water upon his person Made of very tough stuff as he is, he does not succumb so

very soon he still declares himself to be a *Tirthankara* and puts forward the dogmas of eight climaxes<sup>6</sup> to justify his mad and meaningless actions

It is interesting to note how his personality gradually under-goes disintegration. Vain and perfidious, and ambitious of worldly glory, he rises to power by the practice of falsehood, and for the time being seems quite composed. His narration of a significant allegory<sup>7</sup> to Ananda shows his self-composure at its best. He is like the serpent who emerges from the fourth peak of the ant-hill. The serpent is majestic and confident<sup>8</sup> and so is his perfidy till he has not seen the truth that glared through the eyes of Lord Mahavira. Confronted with it his deception pales, and shatters to pieces.

Thus the legend of Gosala in the *Bhagavati Sūtra* gives us in a rhythmical and effective prose a consistent plot and a character developed with perfect consistency. The author does not directly aim at any objective analysis of or rational attack upon the Ajivika system. He simply reveals the man and correlates his system with his own personality.

<sup>6</sup> *attha carimam pannaveti tam jaha* (1) *carime pane*, (2) *carime gaye*, (3) *carime natte* (4) *carime anjalikamme* (5) *carime pokkhalasamvattae mahamehe*, (6) *carime seyanae gandhahatthi*, (7) *carime mahasila kantae sangame* (8) *carime tirthankara*

<sup>7</sup> *egam maham uvamiyam*

<sup>8</sup> *uggavisam candavisam ghoravisam mahavisam ahiyamaahakayam masimusakalagam nayanavisarosapunnam anyanpurjanigarappagasam rattaccham jamalajuyal cancellalantajiham, dharanitalavembhuyam dutthivisam sappam sarasarasarassa vammiyassa silharatalam duruhai*

## Correspondence

I have gone through the series of Kastur Chand Lalwani's articles 'A Jaina view of Cosmos' published recently in the various issues of the *Jain Journal* with a keen interest. The learned author has, no doubt, made an exhaustive exposition of the Jaina account of the universe, but I was disappointed not to see anything even in the last paragraph of the article that could have justified the authenticity of the Jaina map of the universe vis-a-vis the latest researches in the field of cosmology. A vast exploration has already been made in the structure of the earth duly demonstrated by the authentic photographs obtained by space-crafts or so, leaving no grain of doubt that the whole hypothesis propounded by old ones with regard to the mode of structure of the cosmos is false. When such is the position, should it not be worth-while on our part to recast our whole account and declare boldly and honestly that the old thesis of *Tiḷokasāra* is out of date now? Or, as it was expected from the learned author in his concluding portion of the article, the whole account should have been given to a better interpretation from the viewpoint of the philosophy of Organicism. I think now it is high time for us to recast the old tenets of Jaina thought in the light of new theories of science and technology in order to make them more useful and pragmatic for our modern attitude of life.

P. K. Jain (Dr.)

*Tehri, Garhwal*

I think, Dr P K Jain has made an interesting point when he says that "it is high time for us to recast the old tenets of the Jaina thought in the light of new theories of science and technology, etc." Perhaps it is. But my apprehension is that even with all its spectacular achievements, modern science has touched so little of the knowledge of the universe, while the theological viewpoint, despite its being unscientific or extra-scientific, is still so all pervasive that it may be somewhat premature to recast the old tenets of any religion in the light of modern information. To be specific, how much of the whole universe is really revealed to modern cosmology? True, our knowledge of the earth now is more complete, but how insignificant is the position of the earth in the entire scheme of cosmos? And until our sciences know more of the cosmos, I wonder on what line may the reconstruction begin. At least that was not the purpose that I had set to my self when I wrote the article which has been printed in three instalments. It was simply to present the traditional views, oriental and occidental, with, of course, dominance given to the Jaina along with the outcome of modern researches in a spirit of comparing notes, which I guess, has been done in the article. For the rest, my feeling is that a reconstruction of the traditional view in the light of developments of modern sciences is not only premature, their focus is so very different and so is their equipment and purpose, that any such reconstruction may be a perpetual absurdity the two always holding distinct spheres of interest and belief. This however, is no suggestion to keep our eyes and ears shut towards modern knowledge, still less to propagate a blind faith in whatever is traditional.

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## Books Received

LALWANI, K C , *Jaina Namokāra* (The Late Rawatmal Lalwani Commemoration Series Number 1), Prajnanam, Calcutta, 1969 Pages 5+18 Price Re 1 00

Gives short life-sketch of Late R M Lalwani and an exhaustive exposition of Jaina *Mahāmantra Namokāra*. The *mantra* is discussed in its spiritual and historical aspects and its significance for mundane prosperity and soul's liberation has been fully brought out.

MOGGALLAN *Pāli Moggallan Vyākaraṇa*, edited and translated by Anand Kausalyayan, Visvesvaranand Vaidic Sodh Samsthan, Hoshiarpur, 1965 Pages 20+369 Price Rs 5 50

Text with Hindi translation

NAIR, V G AND MUNI RAJYASH, *Tapasvini Chandrayāśa Sri and an Outline of Jainism*, The Jain Sangh, Madras, 1969 Pages 40

It is intended by this publication to commemorate the life history of the Jaina nun Chandrayasha Shri who observed a long fast for 45 days and passed away on the next day. Biography by V G Nair, an outline of Jainism by Muni Rajyash. Illustrated.

PADMANABHAN, S , *Nāgarāja Temple*, S Padmanabhan, Nagercoil, 1969 Pages 26 Price Rs 1 25

Traces the origin and history of the Nagaraja Temple at Nagercoil. Illustrated.

PRAGWAT, R, B , *Glory of Jainism*, The Jain Mission Society, Madras, 1969 Pages iv+84+14 Price Rs 2 00

Presents short analytical study of Jaina metaphysics and its contributions to human thought and culture.

## BOOK REVIEW

JAIN SAHITYA-KA BRHAD ITIHAS (A Comprehensive History of Jaina Literature in Hindi), Vol III *Āgamic bhāṣyān* Mohanlal Mehta P V Research Institute, Varanasi Pages 8+548 Price Rs 15 00

This is the third volume of an encyclopaedic work on the Jaina canonical literature of which the earlier volumes had already been reviewed in somewhat disproportionate detail in these columns. As the sub-title to the volume indicates, its preoccupation is with the diverse *Āgamic* interpretations notably *niryuktis*, *bhāṣyas*, *cūrṇis* and *ṭīkāṣ*. While the text provides details on each, the readability of the book is immensely enhanced by an exclusive and learned introduction by the author on the entire field of auxiliary sacred literature of the Jainas. Excluded from this is an equally vast literature in languages other than Prakrit and Sanskrit and perhaps that will be presented between separate covers in future.



The older a religion and its canonical texts, the more the need to use auxiliary literature to understand them. The volume and variety of the latter, let alone other evidences, would support the claim of Jainism as being the oldest religion of the land. Its earliest commentaries are written in the same language, Prakrit, which is the expression of the *Āgamic* texts. But later, when the Brahmanical scholarship came to exist in this land and some of their leading luminaries were even attracted within the fold of Jainism, an auxiliary literature in Sanskrit made its appearance. The use of Sanskrit is therefore posterior to Prakrit and may be, if the reviewer is not really venturing to propound a new theory, Sanskrit (coming as it does from the word '*sanskāra*') is itself a refinement and hence a progeny (?) of Prakrit. But that is just a deviation.

The auxiliary literature considered in this volume, as indicated above, runs into four lines. Of these the *niryuktis* occupy the first place and their preoccupation is with technical terms in the *Āgamic* texts whose technicality must have enhanced with time. The interpretation is given in Prakrit verse and the methodology used is one of providing all possible meanings and then indicating the most appropriate one. In view of the non-availability of *niryukti* by any other savant, Bhadrabahu (II) holds a virtual monopoly as a *niryuktikāra* having written on the ten *Āgamas* (of which eight are extant), and is therefore the most helpful bridge with the past. But with the further passage of time even these *niryuktis* must have acquired a certain technicality in themselves needing additional keys to their inner significance and portions of the *Āgamic* texts which were too apparent to the *niryuktikāras* to be taken care of must in themselves have become obscure. So a new line of auxiliary literature was developed entitled *bhāṣyas*, again in Prakrit verse, which threw light partly on the *niryuktis* and partly on the untackled portions of the *Āgamas*. The monopoly now gives way to a duopoly, two writers Jinabhadra Gaṇi and Sanghadasa Gaṇi now flourishing, each having a couple of *bhāṣyas* to his credit. To the former we owe the *Vīṣeṣaśyaśya-bhāṣya* and the *Juakalpa-bhāṣya* and to the latter the *Vṛhadkalpa-laghubhāṣya* and the *Pañcakalpa-mahābhāṣya*. There might have been other *bhāṣyakāras* but unfortunately they are lost to us.

More complete interpretation of the *Āgamic* texts are, however, contained in the last two categories of auxiliary literature, viz., *cūṛṇis* and *ṭīkāś*, the former being written in Prakrit or dominantly in Prakrit with Sanskrit admixture and the latter making exclusive use of Sanskrit. As with the passage of time, the obscurity of the original texts had increased, more comprehensive interpretative literature had become a necessity, first in Prakrit and later in Sanskrit, as key to the former

The *cūrnīs* and *tīkās* are, however, not restricted to the *Āgamic* texts, they have also covered the post-*Āgamic* literature. Besides, they contain many independent lines providing us useful window to such diverse subjects as *ācāra*, *darsana*, *karma*, *jñāna*, *pramāna*, *yoga*, even civics, politics, geography, sociology, psychology, and sex. In fact, the *cūrnīs* and *tīkās* contain such independent treasure of knowledge that it will be doing them less than justice to view them as mere note-books. In fact some of the Jaina *tīkākāras* were great encyclopaedists in whose works the past knowledge attained a synthesis and then these opened new grounds. Among the *cūrnī* writers the most celebrated name is that of Jinadasa Gaṇi Mahattara who is the author of at least eight of them. Some of the *cūrnīs* follow the *niryuktis* while others follow the *Āgamic* texts. Only a few follow both. Among the Sanskrit *tīkākāras*, the earliest name is that of Acarya Jinabhadra Gaṇi who was simultaneously a writer of *cūrnī* and *bhāṣya*, and hence who could be placed in any one of the three categories. Among those who may be mentioned exclusively as *tīkākāras* the more celebrated names are Haribhadra Surī, Śilankacarya, Vadi-vetala Saṇṭi Surī, Abhayadeva Surī, Malayagiri and Maladhari Hemacandra. A more complete list of available names would simply be formidable. Needless to mention many names are lost. It is no easy job to introduce such an enormous literature as a part of literary history. The author deserves congratulation for having accomplished it with such exceptional ability<sup>1</sup>.

K C L

<sup>1</sup> We are happy to record that Dr. Mohanlal Mehta has recently been awarded the Rabindra Special Prize by the Government of the Uttar Pradesh for this volume for his distinguished contribution to Hindi literature.—*Editor*

## Books on Jainology

AMAR CHAND, *Hastināpura, the glory of Ancient India* (Sanmati Publication No 7), Jain Cultural Research Society, Varanasi, 1952 Pages viii+64, Price Rs 2 25

It throws light on archaeology and history of Hastinapura Illustrated

BHARGAVA DAYANAND, *Jaina Ethics*, Motilal Banarsidass, Delhi, 1968 Pages xvi + 296 Price Rs 20 00

Comparative and comprehensive study of the ethical principles of Jainism with their metaphysical background Discusses conduct of house-holder, conduct of monk, penances, stages of spiritual development Appendices on canonical and non-canonical literature of *Svetāmbara* and *Digambara* Jainas

BHARILIA, SHOBHACHANDRA & OTHERS (Ed), *Muni Sri Hajārī-mal Smṛti Granth*, Muni Sri Hajarimal Smṛti Granth Prakashan Samiti Vyavar, 1965 Pages pha+916+111 Price Rs 40 00

Part I Felicitation, life, recollections, etc

Part II Articles in Hindi on philosophy and religion

Part III Articles in Hindi on culture, history and antiquity

Part IV Articles in Hindi on language and literature

Part V Articles in English on Jainology

BRAHMACARI SITALPRASAD, *Madrās va Maisūr Prānt-ke Prācin Jain Smārak* (Hindi), Mulchand Kisandas Kapdia, Surat, Vir Sambat, 2454 Pages 16+13+334 Price Rs 1 12

Descriptive catalogue of Jaina vestiges as found in Madras and Mysore region based on Imperial Gazzetiar

DURGAPRASAD, MAHAMAHOPADHYAY PANDIT and VASU-DEVA LAXMANA SHASTRI PANASIKAR, *Kāvyamālā*, Part VII (being a collection of old and rare Sanskrit *kāvyas*, *nātakas*, *campus*, *bhāṇas*, *prahasanas*, *chandas*, *alankāras*, etc ), Nirṇaya Sagar Press, Bombay, 1907 Rupee 1 00

Contains text of *Bhaktāmarastotram* by Manatungacarya, of *Kalyāṇamandirastotram* by Siddhasena Divakara, of *Ekibhāvastotram* by Vadiraja, of *Biśapahārastotram* by Dhananjaya, of *Jinacaturvimsāṅkā* by Bhupala Kavi, of *Siddhipriyastotram* by Devanandi of *Sūkti Muktvāli* by Somaprabhacarya, of *Jinaśatakam* by Jambuguru, of *Vairāgvasāṅkam* by Padmananda of *Siddhānta-gamastavah* (śābacūṛi) by Jinaprabha Suri, of *Ātmanindāṣṭakam*, of *Mahāvīrasvāmīstotram* by Jina Ballava Suri and Hemacandracarya, of *Parsvanāthastabāh* and *Gotamastotram* by Jinaprabha Suri of *Srī Vīra stabāh* by Jinaprabhacarya, of *Caturvimsatī Jinastavah* *Pārsvastabāh* and *Srī Vīra-nivāna-kalyāṇakastabāh* by Jinaprabha Suri, of *Praśnottara Ratnamāla* by Vimāla, of *Rsava Pañcāṅgikā* by Dhanapala and of *Caturvimsatī Jinastutīh* (satippamī) by Sovana Muni

JAIN, JYOTIPRASAD *Bhāratīya Itihāsa ek dr̥ṣṭi* (Jnanpith Lokoday Granthmala Hindi Series No 145) Bharatiya Jnanpith, Kashi, 1961 Pages 6+714 Price Rs 8 00

History of India viewed from Jain angle

JAIN, KAILASH CHAND, *Jainism in Rājasthān* (Jivaraja Jaina Granthamala No 15), Jaina Samskriti Samrakṣaka Samgha, Sholapur, 1963 Pages vii+284+v+iv Price Rs 11 00

Contains sources, historical role of Jainism, divisions and subdivisions of Jainism, Jaina art, Jaina literature, Jaina *sastra-bhāṇḍāras*, Jaina monks and statesmen, contributions of Jainism to Rajasthan With bibliography and index Illustrated

NAHATA AGARCHAND & OTHERS (Ed) *Srīmad Rājendra Surī Smārak Granth*, Srī Saudharmabrhattapagēcchiya Jain Svetambar Srī Samgha, Ahore 1957 Pages 39+875 Price Rs 15 00

Part I Felicitation, life, recollections, etc., in Sanskrit, Hindi, Gurjar and English

Part II Articles on Jainology in Hindi, Gurjar and English

MUNI HARSAVIMAL, *Life story of Srī Pārśvanātha*, translated from Hindi by Kamta Prasad Jain, The World Jain Mission, Aliganj, 1955 Pages iv+46

A short life sketch of Parsvanatha with stories from his previous life Illustrated

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or approves of hurt done by others,  
augments the world's hostility towards himself"*

—LORD MAHAVIRA

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—*Dasavatikālika Sūtra*

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Know other creatures' love  
for life, for they are alike ye  
Kill them not ; save their  
life from fear and enmity

—*LORD MAHAVIR*



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*a quarterly on Jainology*

# **Jain Journal**



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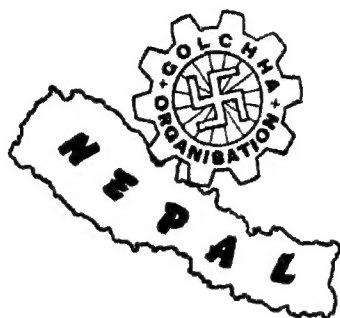
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